THE WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

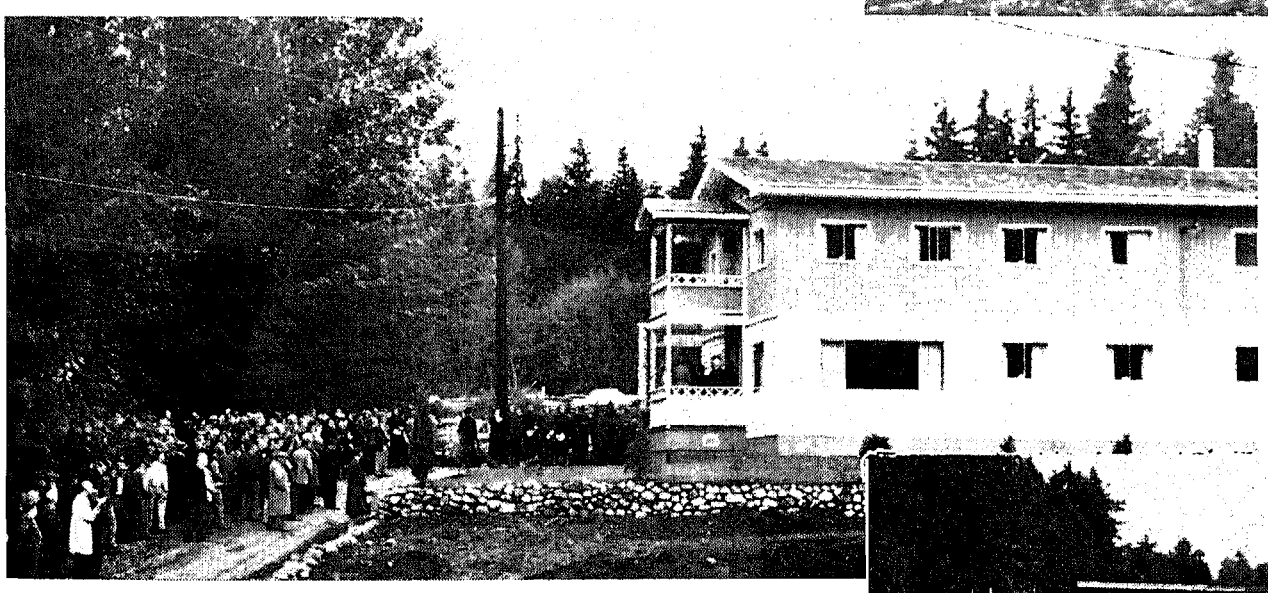
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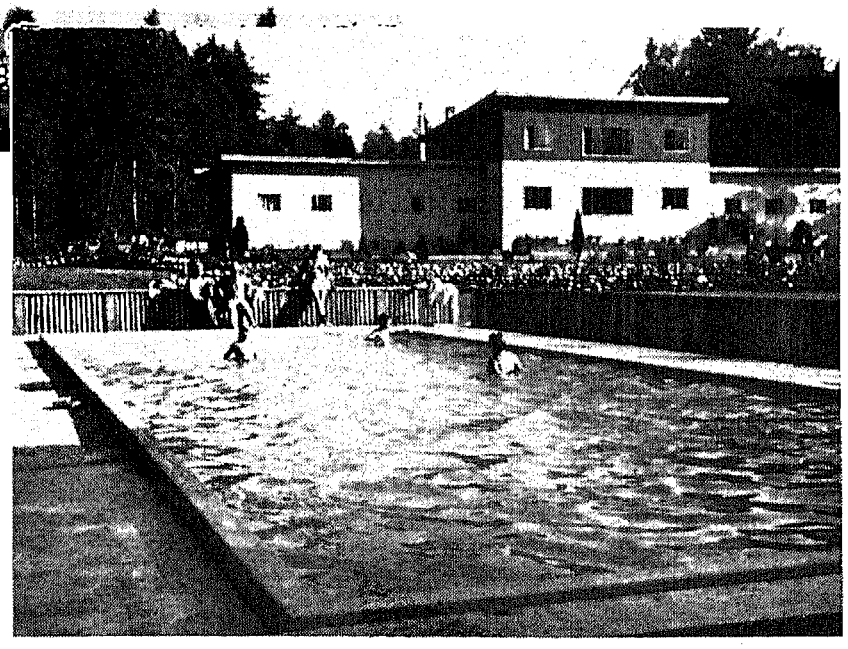
A HAVEN FOR ALCOHOLICS

MIRACLE VALLEY is, as the title suggests, a haven for alcoholics—one set amid lovely surroundings, 160 acres of beautiful woodland, some sixty miles from Vancouver, B.C. It is actually an outgrowth of the Vancouver Harbour Light Centre, although that institution is stronger than ever, and houses some eighty men, serving meals for hundreds daily, and holding meetings to invite defeated men to seek victory through the power of Christ.

Major William Leslie, who, for eleven years, has superintended the work at the centre, felt that the men who were striving to make a fresh start needed to get away from the sordid surroundings of skid-row and, after much prayer and faith (and work!) the site known as Miracle Valley was secured. The innumerable friends of Harbour Light rushed to help, the regenerated alcoholics themselves supplied manual labour, the ground was partially cleared, and buildings were erected. Equipment flowed in, and the place was well furnished throughout.

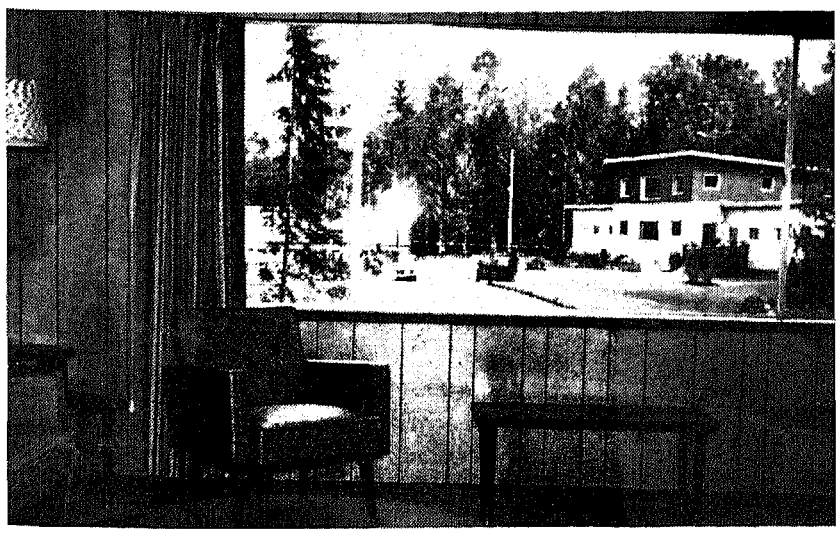






ABOVE: The rustic gateway to MIRACLE VALLEY. LEFT: General view of the crowd that was present at the recent opening ceremony of the large building—the latest addition to the home. BELOW: The swimming-pool, and (left) a glimpse through the picture window of one of the comfortably furnished rooms. It is planned to enclose and heat the pool in winter.

The Salvation Army has, in many parts of the world, similar havens for the reclamation of inebriates. A delightful island off New Zealand (Roto Roa) has a home where thousands through the years have found deliverance. The Social Farm, near Cape Town, has also seen the regeneration of many men who were "beaten in the battle with the bottle." And in every land where the Army flag flies there are institutions where a man may recover his self respect, and find a helping hand. But behind it all is the firm faith in Christ that is the basis of all Salvation Army endeavour. Salvationists still believe that "He can break every fetter; He can set you free!" Seek Him today!



COMMENTS ON THE CURRENT SCENE

THE HIDDEN FACTOR

SURELY a person must be blind not to find—in reading items of news in the press—that drink is the hidden factor in many sad incidents. It often comes so casually into the item that some would miss it, but so frequently the phrase appears: "He (or they) had been drinking."

When the news of the crime or accident first appears, there is often no suggestion that drink played any part, but it comes out later—perhaps in the inquest or the trial. There was a tragedy where a father was shot by the son. It transpired that the man had been drinking. Although he was a kindly man at other times, drink made him into an ugly brute, who abused his wife and children, and the son defended his mother and killed the father.

Another case concerned the cruel beating of a child, so badly that it died. Again drink was the determining factor. Millions must have read the official report of the shooting of President Kennedy, and drink even played a part in that. The report stated that some of the security men —contrary to orders—went out for a night of pleasure the evening before the shooting, one at least not going to bed until 5 a.m., and all having drinks. The report said that they were "apparently in full possession of their faculties," but one paper commented that perhaps they would have noticed the man with a gun in the window of a high building if they have been more alert.

We are constantly amazed that ordinarily intelligent men and women should take into their systems a product that—while it may make them "feel like a million dollars"—is so unpredictable in its action. How can well-intentioned persons drink that which might make them quarrelsome, stupid, maudlin or just plain sleepy? Because the "other man" does it, we suppose. It takes courage to be different.

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DON'T GAMBLE ON YOUR SOUL'S DESTINY



NOT ONCE but in many places, the Bible speaks of the exclusiveness of salvation—of an entrance to Heaven. Jesus spoke of "one gate" and "one way," and of the necessity of being "born again." He added, "No man cometh to the Father but by Me." Peter said there was "only one name given under Heaven" whereby a man could be saved—the name of Jesus; Paul repeatedly insisted that Christ was the only hope of the sinner. How dangerous, then, to gamble with one's chances of eternal life! Seek and find Christ; then you will have a sense of security and peace.

IDEAS FOR SAFETY

IT must be discouraging to the police and the officials of the Traffic Accident Prevention League to note the continuing toll of injuries and fatalities on highways and city streets. Here in Toronto, where the weekly figures are compared to last year, at the middle of the year, the total was thirteen more. To date it has come down to nine, but it is still frightening to realize that, by the end of every year, we can, alas, with terrible certainty, prophesy well over a hundred deaths, and innumerable injuries.

The above-mentioned league does all in its power to encourage safety, especially among school-children—one way by making awards to those schools that have had an accident-free month. We often see the "Elmer, the Elephant" flag flying from the school flagpole, a sign of success.

Then there is a "Carol Lane" bronze statue award, given annually in every province to groups of women who sponsor some form of safety. With the statuette go three cash awards in each province—$250, $150 and $75.

This is an idea created by the Shell Oil Company, and their Miss Lane travels from coast to coast, not only lecturing women's groups on the pleasures of car-travel, but on the imperatives of safety. The winners of the provincial award compete for a national award once a year, which is an additional honour and incentive.

No doubt the safety of school children is considerably enhanced by the presence of crossing guards. In some places school-children, provided with a "STOP" sign and a broad white belt, act as guides, but in Toronto elderly men are chosen, probably with the thought that they have more authority in keeping reckless drivers in check. We admire these men, who, in all sorts of weather, sally out a half hour before school time, and again when school gets out, to take care of their little charges. If everyone was as anxious as they are, the toll of saddening traffic accidents would diminish.

IS SINGING DIMINISHING?

WE read an article in a church magazine that seemed to prove that hymn-singing was a lost art. The results of a survey showed that fourteen hymns were sung most frequently out of the hundreds in the hymnals. Hundreds were never touched. One explanation was that the less formal weeknight meetings, when new hymns would be learned, were hardly ever attended today, so that the Sunday congregation had to fall back on the old hymns.

The article also mentioned the church idea of allowing the choir to lead the singing, so that the congregation does not need to join in. "And pity the parishioner who sings out, while his fellow-worshippers cast quizzical glances in his direction! He can expect to be labelled 'very religious' or, more likely, he will be asked to join the choir."

Will It Cease?

Does it really matter if hymn-singing is dropped out of church worship? Will the day come when the service will only contain selections from the choir? We cannot imagine it in The Salvation Army. We have not adopted the practice of allowing the songsters to lead the singing of the hymns, so that the congregations (the ones we are familiar with, at least) sing most heartily.

One trend we have noticed—new choruses are not so popular as they used to be. At one time never a Sunday but what the corps officer would try out a new chorus. He might have it printed on a sheet or card, hung below the rostrum, or typed on slips of paper and handed out to the audience. Some of the choruses were lively, and the music would be marked — facetiously — *"jubilato clapitouto,"* and would put the congregation in a happy mood. Others would be more devotional, and would often set the theme for the entire weekend.

The writer will never forget the origin of certain choruses. That universal favourite: "Turn your eyes upon Jesus" we recall learning in a railway carriage on a train that was bearing a party of officers to congress meetings. Another, "Oh, the bells of Heaven were a-ringing when the prodigal came home" we date back to an officers' councils, and the same with General Orsborn's "The well is deep and I require a draught of the Water of Life. . . ."

Surely the singing of good choruses will never die out in the Army! We know the time goes so fast—in the holiness meeting especially—but the five minutes taken in learning and singing a new chorus would not be wasted—so long as some vital truth was learned in the singing of it. LET US SING!

DOES GOD CARE?

BY THE EDITOR



JESUS showed that he cared for each individual soul of man by His attitude towards the rich young ruler, urging him to "sell all that thou hast and follow Me." And as Jesus is a true reflection of God it follows that God has a personal interest in you and me.

WE are living in an age when many intellectuals reject the idea of a personal God, but are willing to concede that there might be a kind of impersonal force—a vague, abstract Being (something like Thomas Hardy's description of "that dumb, dreaming Thing, that turns the handle of this idle show").

Professor C. S. Lewis, who—alas—was lost to the world, dying the same day that President J. F. Kennedy was shot—was an intellectual of the intellectuals, yet he poured scorn on the idea of a vapoury God. His God was as real as Jesus pictured Him, and keenly interested in every human being who calls on Him.

In his book, entitled MIRACLES he writes:

> **God is a basic Fact or Actuality, the source of all other factHood. At all cost therefore He must not be thought of as a featureless generality. If He exists at all, He is the most concrete thing there is, the most individual, organized and minutely articulated. He is unspeakable not by being indefinite, but by being too definite for the unavoidable vagueness of language. The words incorporeal and impersonal are misleading, because they suggest that He lacks some reality which we possess.**

The former university don goes on to speak of people of today who shudder at the crude imagery of the Old Testament, who refuse to think of God as the Mighty Jahweh, thundering His commands out of dense smoke, threatening, promising, and even changing His mind, but he feels this is a far better glimpse of God than the "great, silent sea," the "vast dome of white," the "impersonal force" by which some visualize Him. He adds:

> **We must be clear why we reject much of the Old Testament imagery—not because the images are too strong but because they are too weak. The ultimate spiritual reality is not vaguer, more inert, more transparent than the images, but more positive, more dynamic, more opaque. . . Neither God nor even the gods are "shadowy" in traditional imagination: even the human dead, when glorified in Christ, cease to be "ghosts" and become "saints." . . . If we must have a mental picture to symbolize spirit, we should represent it as something HEAVIER than matter, not lighter.**

Lewis is all for the experimental. He feels that those who refuse to believe in a personal God do so because they have never had an experience of a personal God. They probably made attempts to contact Him, and failed, but instead of persisting, they gave up in disgust.

The way C. S. Lewis puts it is:

> **When it becomes clear that you cannot find out by reasoning whether the cat is in the linen-closet or not, it is Reason herself who whispers, "Go and look. This is not my job: it is a matter for the senses." The materials for correcting our abstract conception of God cannot be supplied by Reason; she will be the first to tell you to go and try experience.**

Those who have stepped out boldly on the promises of God, time and time again, and found them solid under their feet, know there is a Being "out there in the shadows"—One who cares; One who answers, and One who can and does work miracles for him who believes.

When the disciples asked Jesus how they could "work the works of God" He did not tell them to do penance; to make a pilgrimage to some far distant shrine; to learn the Talmud by heart, or to pay great sums of money. He said, so plainly that even a child could not mistake His meaning:

"This is the work of God that ye believe . . . (He put tremendous importance on faith) . . . that ye believe on Him whom He hath sent"—Himself.

On another occasion He spoke almost impatiently—as though He could not understand their stupidity and unwillingness to believe:

"O faithless generation, how long shall I suffer you? Bring him to Me!" And He cast out the evil spirit in the epileptic boy. The word "faithless" did not mean what it means today—one who has been unfaithful—it meant unbelieving—"O unbelieving generation!" The disciples had tried in vain to cure the boy, and had failed—because of their unbelief.

Paul's keen intellect pin-pointed the reason: "Not many mighty; not many noble; not many learned" accepted his Gospel; it was because they refused to believe the simple truth—the simplicity of the Gospel. They felt it was "too good to be true," and they were afraid to venture out on that tenuous bridge for fear it might let them down.

Those who *have* dared can echo the words of the psalmist: "They that put their trust in the Lord shall never be confounded." They have had too many miraculous answers to prayer to disbelieve any more; too many impossible situations turn out right to doubt that there was Someone who cared; they have experienced too great a power in their lives to question that it was God who had tamed their rebellious spirit; cleansed their wayward thoughts; gave them quietness in time of trouble.

Lewis ends a chapter on miracles with the words:

> **There comes a moment when the children who have been playing at burglars hush suddenly: was that a REAL footstep in the hall? There comes a moment when people who have been dabbling in religion suddenly draw back. Suppose we really found Him? We never meant it to come to that! Worse still, suppose He had found us!**

It is the greatest thrill in life when the earnest seeker after God suddenly hears an answer to the cry he sent into the darkness; suddenly sees the impossible solution to his problem solved. He will never be shaken again in his faith in a personal God.—H.P.W.

SENSATIONAL PRAYER

A CLIPPING from a 1902 Virginian newspaper sent to us reads as follows: A sensation was created last Sunday by Rev. J. M. Jordan, who has been here for some time superintending the publication of a history of his life and labours.

Sunday morning he attended the First Baptist Church and was called on by Dr. Carter, at the conclusion of his sermon on "Christian Growth" for a prayer. And such a prayer it was! The venerable preacher with bowed head seemed to be talking familiarly with God, telling Him of the sins of the people, man by man, and asking the Almighty for mercy and indulgence till they could be called to repentance.

"O God," he said, "Thou knowest the majority of Christians are like wasps—larger at birth than at any other time. And they grow smaller and meaner as time goes on. Thou knowest, also, that a great many members high up in the church drink beer and whiskey, and go to dances. O, Lord, have mercy on these miserable rascals.

"Then, O, Lord, a lot of them are giving card parties, going into saloons, visiting places of ill-fame and 'playing the devil' generally. No wonder that when they ask a sinner to turn from his evil way, he replies, 'Go away, you old devil, we know you!' We heard of a prominent beer-drinking church member, who went home and found his little boy dead drunk. O, Lord, have mercy on these miserable sinners, who pretend they are following Thee, but who go around with their breath smelling like an old swill tub. There is a college here where the young men are encouraged to give dances. O, Lord, have mercy on the president of that institution.

"Thou knowest there are only a few righteous people in Raleigh. All the rest are wicked, and were it not for these few good people the whole city would go to the Devil. God would rain down fire and brimstone and destroy it like Sodom and Gomorrah."

There is no record of the result of that frank prayer, but no doubt it created conviction in the hearts of some guilty ones.

WHEN THINGS GO WRONG

To each of us there comes a day
When things go wrong, do what we may.
The kettle simply will not boil,
And dinner's almost sure to spoil;
When on our desk the work will pile
And records go in the wrong file;
When nothing seems to please the boss,
And everyone we meet is cross;
'Tis then we hear the Tempter say,
"You simply have not time to pray."

But ere we heed the subtle word,
Just think on Him, who is our Lord;
Beneath a load He, too, once bowed—
The sins of humans, hard and proud;
And yet abounding strength was there
Whene'er He sought for it in prayer.
Chaos and clamourings and strife
Found no place in His prayer-filled life;
O worried heart, be still, be calm,
In prayer you'll find a healing balm.

The servant as the Lord must be,
In this, too, we would follow Thee;
And needed grace is aye outpoured
When sharing burdens with the Lord.
With all that faces us today
We cannot win unless we pray!
God grant us all the grace to feel,
We stand our firmest when we kneel.

—W. Ross, Lt.-Colonel, Hamilton

THREE CRITICALLY SICK VISITORS

By June Petersen, Waterloo, Ont.

THE suffering of Job is almost more than one can imagine. He was bereft of not just one lovely child but of ten—seven sons and three daughters! Through various calamities his material assets of seven thousand sheep, three thousand camels, five hundred yoke of oven, five hundred female asses and one great household were stripped from him. He himself was smitten with boils, which covered his whole body. At the culmination of all these trials he lost, too, the support of his wife. She could no longer share her husband's faith, but cried: "Curse God and die!"

There Job sat in ashes, with his heart reaching out to God. We may question the nature and purpose of suffering, and the strange dealings of God with His child in a time of pain, but there is also an important lessons we can learn by watching Job's three friends—Eliphaz, Bildad and Zophar, who came to "comfort" him.

There were three different conversations or series of speeches, in which Eliphaz, possibly the eldest, spoke from the wisdom of his own experience; Bildad, a man of learning, based his speeches on study and investigation, while Zophar, probably the youngest, spoke self-confidently, in a blunt and dictatorial manner.

In the first round of speeches they dealt with the goodness, the justice and the wisdom of God for the purpose, however, of showing that it is God's policy to punish sin with suffering.

You can see immediately the presupposition with which they came to "comfort" Job. If he was suffering, then it must be because he was a sinner; if he was suffering greatly it must be because of the intensity of his sin.

Let us consider just a few excerpts drawn from the long dissertation between Job and his three friends, in order to catch something of the spirit that pervaded their "comforting."

Immediately the first round of speeches commenced, the men began urging Job to repent.

Eliphaz: "They that plow iniquity, and sow wickedness reap the same." Was Job in torment? Bildad: " . . . So are the paths of all that forget God." (1:13.) Zophar: "If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles."

What was God's view of Job? In the very first verse of the first chapter of the Book of Job we read, "Job was perfect and upright, and one that feared God." This is an important fact to remember as we consider further the enlightening of the three men.

Job was hurt by these harsh words, but he spoke directly with God and reasoned with the Almighty Himself. In his plea he even entered into sympathy with the whole human race that there might be life for all mankind.

"If a man die shall he live again?"

The first session of "comforting" ended, but the men did not feel quite satisfied that Job was convinced by their argument, so they began another session, still blind to any other possibility than the fact that Job was a wicked man. This time they began to elaborate on the history of the wicked. This must have been like rubbing salt into the wounds of poor Job! They had come to "comfort" and enlighten Job and he was proving a most ungrateful recipient of aid.

"Miserable comforters are ye all," cried Job. "Ye have witnessed against me, but, behold, my witness is in Heaven, and my record is on high!"

Then Job longed for a mediator, someone to plead his case. "Oh, that one might plead for a man with God, as a man pleadeth for his neighbour!" he cried.

The second series of speeches finally ended as inconclusively as the first. Job wasted his energy no more by arguing with these stubborn men, but rather dealt directly with the silence of God.

"Oh, that I knew where I might find Him!"

He then showed he had a far greater conception of God's greatness than his comforters, and that although he did not understand, he believed that he would find God once more. "He knoweth the way that I take; when He hath tried me I shall come forth as gold," he declared.

Wasn't Job burdened sufficiently without these narrow-minded, short-sighted men trying to crush and to break him with one attack after another? They each had a philosophy of life. They appeared to be sincere or at least persistent, but although their theology may have been legitimate and applicable in some cases, Job's case was far more complex than they were willing to admit. Weighing Job's case according to *their* experience, passing judgment on him and expecting him to accept *their* deductions as being authoritative was far from fulfilling the need for comfort.

Life is not an easy matter or easily definable. On every hand people are facing problems, fears and anxieties, far beyond our comprehending. Perhaps because of the great complexities of life, this is one reason why God does not grant us the prerogative of judging one another. Yet, how easily slip from our lips phrases like, "He'll pay for that later!"

On the other hand, however, God does bless us with the responsibility of comforting one another. The word "comfort" simply means "to make comfortable," which suggests something of love and healing. Rather than the sharp, crushing words like those of Eliphaz, Bildad and Zophar, it links itself with the love and quiet understanding of our Lord. An example of this is beautifully mirrored in His attitude towards the adulterous woman. The scribes and Pharisees brought her to Jesus, and were longing for His consent to stone her to death. He did, to their surprise, give consent —but only to the accuser "without sin" to cast the first stone. As Christ and the woman stood alone, how *comforting* must have been His words, "Neither do I condemn thee: go, and sin no more!"

It was no more the responsibility of Eliphaz, Bildad and Zophar to judge Job than was it the business of the scribes and Pharisees to condemn the adulterous woman. But it was their responsibility, as it is ours, to love and to comfort, esteeming each other better than ourselves. The rest is in His hands alone.

"Comfort ye, comfort ye My people, saith your God."

* * *

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."—*Abraham Lincoln*

MARY'S MUSINGS

No. 3—*CONTENTMENT*

"GODLINESS with contentment is great gain," said Paul to Timothy. Yes, it is a great combination! What use is one without the other? If we are discontented with our lot in life no one is going to suspect, for one moment, that we are godly. People look for certain characteristics, certain marks of a Christian. Without knowing it they are looking for "the fruit of the Spirit." When they do not see evidence of "love, joy and peace," and all the other signs of spiritual maturity, they wonder; and they are not impressed by our profession of faith.

"Content, whatever lot I see
Since 'tis my God who leadeth me."

Are we content to be led? Do we balk at the leadings of the Spirit? Do we willingly follow His promptings to say "a word in season," to give a word of encouragement, to pass on appreciation and do a kindly deed?

If we are discontented with our circumstances we are full of our own affairs—victims of our present situation, impotent, unable to enter into the feelings of others and see another's need—M.N.



DAILY DEVOTIONS

SUNDAY—

TO GIVE UNTO THEM BEAUTY FOR ASHES . . . (Isa. 61:3.)

Beauty of spirit is far more to be desired than that of the form or face.

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.

MONDAY—

BUT NOW, THE ETERNAL PROMISES, HE WHO CREATED YOU, O JACOB, HE WHO MADE YOU, O ISRAEL, "FEAR NOT, FOR I REDEEM YOU, I CLAIM YOU, YOU ARE MINE." (Isa. 43:1 Moffatt.)

What a fortifying power this thought can bring to a Christian, struggling with loneliness, sorrow, or misfortune! "I am counting on you!" said God. "Don't forget that you belong to Me."

With full consent Thine would I be
And own Thy sovereign right in me.

TUESDAY—

SPEAK, LORD, FOR THY SERVANT HEARETH. (Sam. 3:9.)

It behooves us to go to the Father daily for instruction, and to read His Word in the spirit of Samuel.

Speak Saviour, Speak!
Obey Thee I will ever;
Down at Thy Cross I seek
From all that's wrong to sever.

WEDNESDAY—

REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND. (Matt. 3:2.)

To repent means "to change one's mind." The changing of one's mind means the changing of one's direction, of one's habits, and to make restoration as far as possible.

Just as I am! Thou wilt receive
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

THURSDAY—

BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD. (John 1:29.)

John's message is still our message. We, too, have the obligation and also the blessed privilege of directing men's attention to this same Christ, the world's Saviour.

We've a Saviour to show to the nations,
Who the path of sorrow hath trod,
That all of the world's great peoples
Might come to the truth of God.

FRIDAY—

AMONG THOSE THAT ARE BORN OF WOMEN THERE IS NOT A GREATER PROPHET THAN JOHN THE BAPTIST. (Luke 7:28.)

The Christian desires especially to win the approval of Christ, His Lord and Master. To do this, we must do what John did—fight for righteousness and hate wrong, yet covet the souls of the people who do wrong.

To serve the present age,
My calling to fulfill;
Oh, may it all my powers engage
To do my Master's will.

SATURDAY—

AND HIS ALLOWANCE WAS A CONTINUAL ALLOWANCE GIVEN HIM OF THE KING, A DAILY RATE FOR EVERY DAY, ALL THE DAYS OF HIS LIFE. (2 Kings 25:30.)

When the future looms up before us with its doubts and fears, let us remember the words of Jesus: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."

Keep Thou my feet: I do not ask to see
The distant scene; one step enough for me.

Of Interest To Musicians

Former Songsters Of Dovercourt Gather for Reunion

THE annual songster weekend at Dovercourt Corps recently featured a special reunion of former members and leaders. Present were Cy McElhiney, Major Victor Farmer, Corps Secretary Clare Hurd and former songsters from New York, Montreal, Windsor, Simcoe, Hamilton, Gravenhurst and Oshawa.

Saturday afternoon was spent in rehearsal, after which the present and former songsters enjoyed a buffet supper. Major Len Knight, a former songster, chaired the evening programme, which included the selections "The Awakeners," "Travel Along in the Sunshine" and "How Great Thou Art."

Solo items were given by Len Watson, who presented an old-time recitation; Bandmaster R. Moulton, who provided a pianoforte number; and Cy McElhiney, who offered a "musical reminiscence."

During the evening Treasurer William Merritt donated and presented a new songster flag to Songster Leader William Jackson, after which the Corps Officer, Major Reg Hollman, dedicated it for service and returned it for use by the brigade.

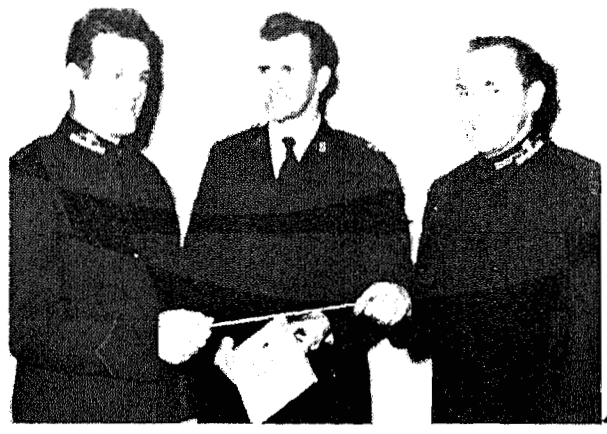
Sunday's meetings, under the leadership of Major and Mrs. Knight, were times of blessing and enthusiasm. The afternoon gathering was the first of the 1964-5 series of "Musical Moments." The featured soloists were Songster Leader and Mrs. Eric Sharp, and their accompanist, Songster Stan De'Ath; Songster Marilyn Bunton, pianist; and a trio of euphoniumists. The band played "The Triumph of Peace" and the songster brigade sang "Psalm 150" both compositions by Eric Ball.



(ABOVE) Present and former songsters of Dovercourt present massed number during programme.

(LEFT) Bandmaster Bernard Holmes (right) hands over baton to the new bandmaster of Scarborough Band, William Lorimer.

The Corps Officer, Captain Don McMillan (centre) presented the commission to the new bandmaster.



Famous Opera Soloist Sings at Army Social Service Centre

WITHIN hours of having flown to London, for recording sessions, Jerome Hines, the famous bass soloist of the New York Metropolitan Opera Company and great friend of The Salvation Army, was visiting International Headquarters at Queen Victoria Street.

Dwarfing by several inches the tallest Salvationist in sight, he strode through the impressive entrance hall to make his presence known and to inquire where he might that night visit a men's social work centre to assist in a meeting.

Jerome Hines has a special love for such centres; he first learned about the Army when he heard an officer speak in a fashionable Park Avenue church about Salvationist work in Bowery districts. Impressed, he promised to sing at a social institution. He had almost forgotten his pledge when, one night in London, he heard a Salvation Army band and with a twinge of conscience he telephoned the Paddington Goodwill Centre to offer his services. The 6 ft. 6 in. singer found himself helping collect a pile of bedding, then practising in his hotel bedroom, "Onward Christian Soldiers," before singing it that night to an open-mouthed audience of men at Victoria Home M.S.W. Centre, Whitechapel.

No wonder then, on this latest visit to London, Jerome Hines revelled in singing to the sixty men who, not knowing what treat was in store for them because no prior announcement was possible, attended the mid-week meeting at Old Street M.S.W. Centre. First Jerome Hines gave his testimony, describing himself as a trophy of grace, then he accompanied himself at the organ as he sang with moving power and beauty, "Blessed Assurance, Jesus is Mine." Never have the Old Street gentlemen had so much to talk about.

Early next morning Jerome Hines was again at I.H.Q. to apologize that the recording company wanted him to resume work immediately and he couldn't fulfil his promise to attend the I.H.Q. knee-drill. But next time, whenever he could call, he would. . . . and with that, after signing the Visitors' Book, the massive figure of the gentle giant who has sung before such personalities as Mr. Khruschev had turned and walked out again.

FOR SALE

Piano-accordion, Hohner, full size, 120 bass, nine automatic treble and three bass registers. White pearl with case. Sacrifice at $185. Was $500 new five years ago.

Man's navy gabardine trench coat, with zip-in quilted lining, size 34. $15.

Lady's navy gabardine trench coat, size 16 tall. $12. All in good condition.

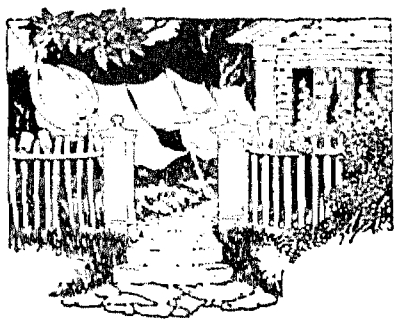
Contact Bruce Switzer, 49 Bartholomew St., Brockville, Ont.

(RIGHT) Members of a Salvation Army Swedish string band which presented a programme on television recently. Viewers from the Scandinavian countries and from as far away as Holland commented favourably on the telecast.



(BELOW) Photo of an Army "combo" taken at Petrolia, Ont., in 1892.





Vinegar or Molasses?

asks Gladwell Colline

VINEGAR or molasses. What a subject for a message: but only last week a very unusual and yet lovely thought came to my mind and heart for you.

I am *very* difficult to please when it comes to books and reading matter, and there are only certain kinds that interest me. It isn't very often that I have time to sit and read; if I *can* sit down it must be with my knitting bag and patterns, for I have a large family for whom I love to knit. But sometimes, as a balm to my tired mind, I want to read—but it must be worthwhile and good.

I very seldom find a book amongst my husband's choice of library books, but the other day he brought home one book especially for me, and said that he *knew* I would enjoy it, for it was not only interesting, but full of lessons for living, and messages of benefit to myself *and others*. The book also brought many a smile and a chuckle. The writer, Isabel Cameron, is so very human and understands human nature so well. This book is called *From a cottage in Pennycook Lane*.

Method Failed

In one chapter the writer was telling of advice given to her heroine, Mrs. Mackay, to get rid of flies in her cottage. Some friends told her that flies hate draughts, so she must keep all the windows and doors open, then another suggested a saucer of vinegar in each room, for flies hate the smell and taste of vinegar. She tried both these methods, and was nearly blown out by the wind. These methods failed; and then another friend suggested molasses. Let me quote her words—"Try molasses, and close your doors and windows. Flies love the smell and taste of molasses, and they will come in crowds to sip it . . . and they 'stay put,' for the excellent reason that they can't get out of the sticky stuff, and once you have trapped them it is easy to destroy them. You'll catch more flies with molasses than with vinegar." (Fortunately we have more efficient modern methods of destroying flies in our time.)

But then Isabel Cameron drew a lesson from this incident—again I quote:

An Irritating Woman

"Mrs. Forrest came in one day. She is a new neighbour. Her husband is a carpenter, and is an extraordinary handy man. Perhaps it is because she brags so much about it that I can't abide the woman. She has a way of 'ruffling my feathers' which I find most irritating.

" 'We're going away on Monday,' she said, 'so I'll take the washing (laundry) house that day, and you can have it on Tuesday. It won't matter will it?'

"My first impulse was to say it *would* matter, and to refuse to give up my day and also to remind her that she had been very disobliging when I wanted to change days with her. 'Molasses—not vinegar!' Mrs. Keith's words came back to me and I said (oh, it required an effort to do it) quite amiably, 'Yes, it will be all right, Mrs. Forrest, and if you like I can let you have my extra clothes' line.' She thanked me, but none too graciously, and left. When my husband came home he had a bright face, and was carrying a mysterious-looking parcel. It was one of those new gadgets for winding up clothes' lines, a thing I have been wanting for ages. 'From Sam Forrest, for you. He made it specially for you, because his wife has been telling him how obliging you are about the washing house.' I tell you, I felt small because I hadn't wanted to be obliging. Quite a lot of us try to clear away our difficulties by 'vinegary' methods. Wouldn't it be a good plan to try molasses—or honey—and see what happens?"

Then I remembered a long time ago someone who spoke to us at our weekly home league meeting of a reference in the Bible to someone sending a gift of honey, so I got out our concordance and my Bible and found a verse in Genesis 43:11. Read the whole story for yourself in that chapter.

Israel Sent Gifts

Israel wanted to send his sons back to Egypt for more corn, as there was a famine in Canaan, and his son Judah reminded him that they dare not go back to the governor (Joseph) without their youngest brother Benjamin. Israel was afraid to let his "baby" go; he said he had lost Joseph—how could he risk Benjamin's life? Judah said he would take full responsibility for Benjamin's safety, and that Israel must trust him. So Israel agreed, but sent a gift to the Governor—Israel's words are found in verse 11.

"If it must be so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a *little balm*, and a *little honey*, spices and myrrh, nuts and almonds." Perhaps he hoped to find favour from the governor by such a gift.

Then in 2 Samuel 17:27-29—just a short reference; an experience David had when his son Absalom had taken his throne and his kingdom, and driven him out. We can imagine David's sorrow and bitterness of heart, wounded by his own flesh and blood, his sense of loneliness—but we read that David met with friends in this distant country and these men brought all the things he needed, a bed and a basin, earthen vessels, and food—and *honey* and butter. His own son had driven him away, but strangers had brought kindness and sweetness into his sad heart.

This world, unfortunately, is full of "vinegary" people with "vinegary" tongues that sting and hurt; and don't let any of us overlook the fact that we can be "vinegary" too, and have been often. But the grace of God, the purifying power of His spirit can cleanse all the bitterness out. Let us remember always at all times when we are tempted to be "vinegary," even when we hurt ourselves, to give in return a little sweetness—a little honey. We can hurt the lives, yea, even ruin them, of those around us by our bitter words and actions, and leave wounds that fester for many years. It isn't easy always to be kind, but if we will live near to the heart of God, and the Source of all loveliness and sweetness, we can live the victorious life.

Remember, let there be "a little balm and a little honey" in our dealings with those around us, and so make life a sweeter thing for the lives of others, and in so doing bring sweetness and blessing into our own lives.

—The War Cry, South Africa

SHARE HAPPINESS

A HAPPY life is made up of little things in which smiles and small favours are given habitually. A gift sent, a letter written, a call made, a recommendation given, transportation provided, a cake made, a book lent, a cheque sent—things which are done without hesitation.

Kindness isn't sacrifice so much as it is being considerate for the feelings of others, sharing happiness, the unselfish thought, the spontaneous and friendly act, forgetfulness of our own present interests.

RECIPES

MEAT BALLS FROM LEFTOVER MEAT

2 cups cooked meat
½ cup fine dry bread crumbs
1 egg beaten
½ cup milk
1 teaspoon prepared mustard
1 teaspoon Worcestershire sauce

Grind meat; add bread crumbs, egg, milk, mustard and Worcestershire sauce. Mix together thoroughly and shape into 12 small balls. Place in shallow baking pan. Bake in moderate oven (350 degrees F.) for about 30 minutes.

Meanwhile, if meat is from roast, heat gravy. If meat is boiled, thicken and season 1 cup to taste, browning with soya or other sauce. Pour gravy over meat and continue to bake for 15 minutes.

* * *

SAUCE FOR VEGETABLES

If you like to serve green vegetables with a sauce try this: Heat while stirring together, 1 tablespoon butter or margarine, ½ tablespoon prepared mustard, ¼ cup evaporated milk, salt and pepper to taste, 1 tablespoon lemon juice. Delicious poured over cooked, French-style green beans, broccoli and most cooked green vegetables.

* * *

SALMONBURGERS

1 lb. can salmon (juice and bones)
2 cups soft bread crumbs
½ teaspoon salt
⅛ teaspoon pepper
2 eggs well beaten
16 slices raw tomato
16 bacon strips fried
16 burger buns
1 tablespoon minced onion

Flake salmon, crush soft bones and add juice from fish. Add bread crumbs, salt and pepper and mix lightly. Add well beaten eggs and onion. Mix well. Form into small patties and place on wax paper in refrigerator until ready to be fried. Fry patties, place in burger bun, top with tomato slice and strip of fried bacon. Serve at once.

* * *

JELLIED TOMATO SALAD

2 tablespoons gelatine
¼ cup cold water
2 cups tomato juice
½ teaspoon sugar
2 allspice berries
2 peppercorns
3 cloves
1 piece of bay leaf
Salt and pepper
½ cup chopped celery
½ cup diced cheese, or
12 small balls of cottage or cream cheese

Soak gelatine in cold water for five minutes. Simmer tomato juice with sugar, spices, salt and pepper for five minutes. Strain, add gelatine, stirring until dissolved, and cool. When partially set, fold in celery and cheese. Turn into greased molds and chill. Serve on bed of lettuce with salad dressing. Yield: four servings.

A PRAYER FOR THOSE WHO LIVE ALONE

BECAUSE it brought so much help and blessing to her when she was learning to live alone following the loss of her mother, Brigadier Lucy Bishop, of North-West Divisional Headquarters, Great Britain, passed on this prayer to the London *War Cry* in the hope that it will help others similarly placed.

I LIVE alone, dear Lord,
Stay by my side;
In all my daily needs
Be Thou my guide.
Grant me good health.
For that, indeed, I pray,
To carry on my work
From day to day.
Keep pure my mind,
My thoughts, my every deed;
Let me be kind, unselfish
In my neighbour's need.
Spare me from fire, from flood,
Malicious tongues,
From thieves, from fear,
And evil ones.
If sickness or an accident befall,
Then humbly, Lord, I pray,
Hear Thou my call.
And when I'm feeling low,
Or in despair,
Lift up my heart
And help me in my prayer.
I live alone, dear Lord,
Yet have no fear,
Because I feel Thy presence
Ever near.

Amen.
—T.M.L.

DRIVING IN THE AFRICAN BUSH

By Mrs. Captain Stanley Walter, Kenya



THE KIND of native village mentioned in the accompanying story. The Africans' huts consist of "daub and wattle," yet are quite comfortable and clean. The boys in white suits are students of the Kolanya High School, where four Canadian missionary officers are stationed —Captain and Mrs. Stanley Walter and Captain and Mrs. Ronald Trickett. The white boy is a son of the former couple. The students are holding an open-air meeting at the village.

THE African officer's wife had asked Mrs. Captain Ronald Trickett (another Canadian) and me if we would go with her to visit the home league she holds each week at an outpost five miles away. So one morning, with oft-repeated warnings from my husband to take care of the car (an old Peuguot, which seems to be kept running only by our great need of it and careful handling), we set out.

We stopped to pick up the corps officer's wife, only to find that her husband and the African Divisional Commander's wife were coming, too. Just as we were leaving, they remembered the drum, so this was added too. (In Africa, drums are made by stretching the skin of a cow over an empty tin or a hollow log.)

All went well until we came to the turn-off. I looked at the rough track sceptically. "Is *this* the road?" On being assured that it was, and remembering Captain's injunctions to mind the car, I asked, "Are you sure it's all right?"

"Oh yes," was the reply, "the trucks always use it!"

So I turned in and started down the track. It soon became evident that it was not a suitable path for the car, for there was quite a high ridge down the centre. Remembering how low the underneath parts of the car were, I tried to keep one wheel on the high part to stop it scraping and doing damage. A man from the outpost had appeared on the scene by this time and tried to help by walking in front of the car and pointing out spots to be avoided. I was not at all happy about the situation, but the African kept insisting that it was all right and seemed to take no notice of my mumbling: "This is not a truck!" And then it happened! We were stuck and I could go neither backward nor forward.

When we peered underneath we could see that the differential was jammed on to something, and all our pushing was of no avail. At last all the men simply lifted the front of the car up, and we discovered that a big root, completely covered by the grass, had done the damage. But our spirits rose when we discovered that the car would still go.

By now I was determined I was not going any farther down that path so we backed down the way we had come, and left a man in charge while we went on foot to the home league As I patted the car in farewell I noticed how hot the hood was, but decided it would just cool down while we were away. But I needed cooling off, too, for I was quite tense and keyed-up with anxiety!

By the time we had reached the meeting place I had committed my troubles and anxieties to the Lord and was ready for the women.

The meeting-place was marked by half a dozen home-made chairs, which had been brought in our honour, and placed beneath the shade of a spreading tree. (The natives merely squatted down.) Nearby was the shell of a new hall. I was told that the old one had collapsed, so now young, straight trees had been cut and lashed together about a yard apart and the shell of the hall was ready for the mud to be put on for walls, and the grass for the thatched roof.

I soon discovered why the drum's presence was so important. The officer's wife seized a stick and began to beat continuously to let the people know that it was time for meeting. The bush was so dense around our clearing that there was no sign of life or huts, but soon the folks began to arrive. Whole families came—men, women and children. Most of the children were naked, their nakedness revealing signs of malnutrition and lack of care at birth. The women had simple dresses on, but some of the men were only clothed in an animal skin or a blanket. Just five miles from our mission station we had entered an almost untouched area! What a contrast the spotlessly clean, white-uniformed officers' wives presented in comparison with the local people!

After the first song the corps officer took the men aside and had his own men's meeting with them. It was quite a picture as he, in his white uniform, sat on a rock with the men on the ground around him, and as he lifted his hand to emphasize a point I thought how similar it was to the way Jesus gathered a group around Him to teach.

The women's meeting became a sewing class, and all the officers (including Mrs. Trickett and me) mingled with them to teach them the simple art of hemming. Several of them, when offered a needle, giggled and confessed that they had never sewed before! As the sewing class went on, the numbers grew, for more and more women came through the trees until there were about forty all told. The corps officer's wife was hard put to find even a small square of old cloth for each woman to practice her hemming. Then the supply of needles ran out, so the sewing was put away and a short Bible talk and appeal were given. Three persons knelt at the drumhead seeking salvation. I was glad we had brought the drum.

A Fragile Gift

As we said goodbye, two interesting things happened. A big bag of eggs was brought and divided amongst all the visitors. We received eight apiece. Fortunately I had a handbag to carry mine in, but Mrs. Trickett had to put hers in the plastic bag in which she had carried her knitting. Evidently several of the women had brought eggs with them as collection.

Before we left, one of the men stood in front to make a speech. It was translated for our benefit. He thanked us for coming, but begged us to try to arrange for medical help to be brought. They wanted medicine for their children, he said, pointing out that it was so far to walk with them to Kolanya Hospital, when the children were sick. We were touched by his appeal and said we'd like to help, perhaps visiting them once a month with simple remedies.

Our husbands were waiting on the doorstep for us, and we shared the morning's events with them.

FIGHTING JAPAN'S LIQUOR EVIL

BUFO, son of the Army's famous pioneer of Japan — Commissioner Gunpei Yamamuro — is a minister, and is also head of the temperance movement there. He sent us a pamphlet—printed in English—entitled "Alcohol Menaces Japan" in which he gave some telling statistics, showing the almost universal trend—an increase in drinking, crime and accidents.

The Japanese are not a milk-drinking race, and dairy farms are rather scarce, but the custom is spreading, and is encouraged by the temperance workers—as is the consumption of soft drinks. At almost every railway station now milk-bars are to be found, and coin-dispensers for colas, etc. Unfortunately, there are also coin-machines serving *sake*, the potent rice drink, and young people have free access to this, although — strangely contradictory — no one under twenty is supposed to drink alcohol beverages at all.

Mr. Yamamuro describes the national holiday (January 15th) called "Adult Day," when those who attain the age of twenty think it manly to commence to drink at private or public celebrations. The manufacture of beer is rapidly gaining ground, and is helping to spread the number of alcoholics.

Premier Hayato Ikeda set a good example of abstinence when he visited New Zealand last year, drinking a toast in milk with Prime Minister K. J. Holyoake, who sent a cordial message to the Japanese Temperance Society early this year.

It is good news to Salvationists to know that the late Commissioner Yamamuro's influence is still being exerted in his children—Bufo, for one, and Tamiko—a daughter, who retired as the Chief Secretary of the territory two or three years ago.



TERRITORIAL LEADERS WELCOMED IN NEWFOUNDLAND

Commissioner Grinsted Opens New Training College Building

THE newly appointed territorial leaders for Canada and Bermuda, Commissioner and Mrs. Edgar Grinsted, accompanied by the Chief Secretary and Mrs. Colonel H. G. Wallace, were given a tumultuous welcome during a six-day tour of Newfoundland which included official meetings, officers councils, radio and television interviews, and the opening and dedication of the new $400,000 college for officers in St. John's.

The welcome party was headed by the Provincial Commander, Colonel George H. Higgins, Mrs. Higgins and members of the Provincial Headquarters staff.

After a television interview, the territorial leaders held officers' councils for a large group from the Avalon and Burin district.

The highlight of the day was the opening of the new college building by the Territorial Commander. The Honourable C. Max Lane, Minister of Fishery, and Mr. George Cummings, architect, along with many other leading citizens, watched the Commissioner cut the golden ribbon and declare the college open for the honour and glory of God.

Memorable Occasion

A representative cadet, Eric Brown, of the "Proclaimers of the Faith" Session, thanked the many friends who made the day a memorable occasion. Colonel Higgins expressed his appreciation to the many Salvationists and friends for their help with the new project. Mr. Lane challenged the cadets to give of their best in bringing the world to Christ. Hundreds of people then entered the building to inspect the facilities.

The new building is a V-shaped, three-story structure of latest design with a touch of "old country" traditional finish. The building will accommodate forty-two cadets and ten of the staff, and has a large lecture hall, two spacious class rooms, lounges for men and women cadets, children's room, library, offices and modern equipment for kitchen and laundry use. Thirty-one cadets are in residence and two more are expected shortly.



COMMISSIONER Edgar Grinsted turns key for new training college building at St. John's, Nfld. Looking on (l. to r.) are Mr. George Cummings, Colonel George Higgins and Brigadier Howard Orsborn.



THE Hon. C. Max Lane addresses crowd at opening ceremonies. Listening behind him are cadets, and in front row can be seen (l. to r.) Colonel H. G. Wallace, Mrs. Commissioner Grinsted and Mrs. Colonel Wallace.

The Saturday night official welcome meeting was a typical Army gathering. Greetings were voiced by Captain U. Strickland, representing the Government of Newfoundland and the people of the Province; Captain Shirley Rowsell, of the College for Officers staff, representing the officers; and Corps Treasurer Max Riggs, representing the local officers.

In response, the territorial leaders each spoke with conviction of their desire to win souls for Christ during their term of office. At the close of the meeting, a young woman responded immediately to the call for salvation.

Sunday morning the territorial leaders took part in a telecast service led by the Provincial Commander. The holiness meeting was aired by CJON Radio on a province-wide network and was heard by tens of thousands of people. A newly re-organized singing company from the Citadel Corps, under the leadership of Leader L. Abbott, brought much blessing with their vocal message. A stirring message was delivered by the Commissioner.

The citizens' rally in the afternoon was graced by the attendance of a long-time esteemed friend of The Salvation Army in Newfoundland, Colonel, The Honourable Sir Leonard Outerbridge, C.B.E., D.S.O., C.D., who came to hear the Commissioner's lecture. Two wings of air cadets, under the leadership of Wing Commander Hilliard, were in attendance in honour of the Commissioner, who was an R.A.F. pilot.

Mrs. Commissioner Grinsted's remarks revolved around the meaning of love. The Commissioner's address emphasized the theme "Christianity is goodness on fire." The Citadel Songsters and Temple Band brought messages in music.

In the evening, at the close of a spirited salvation meeting, seven persons sought God's help at the mercy-seat, and bandsmen and songsters stood at the front in an act of re-dedication.

The next evening at Gambo, following the Territorial Commander's moving message, forty-five seekers knelt at the mercy-seat, some making an initial response to the Gospel, and others seeking spiritual restoration or renewal.

In the Tuesday evening meeting at Cornerbrook, in which the Commissioner again was the preacher, thirty persons sought salvation or made fresh dedications at the altar.

EDITOR-IN-CHIEF APPOINTED

The Territorial Commander has received word from the Chief of the Staff of the appointment of Lt.-Colonel Sidney Williams as Editor-in-Chief for the Canadian Territory, effective toward the end of this year. He will succeed Lt.-Colonel Herbert Wood.

Harbour Light Members Greet New Leaders

OF all the public "welcomes" accorded the territorial leaders since their arrival in Canada, none has been more affectionate and articulate than that expressed by the members of the Toronto Harbour Light (Brigadier and Mrs. Joshua Monk), when Commissioner and Mrs. Edgar Grinsted visited the centre recently.

The public evangelistic meeting was prefaced by an inspection of the facilities and a luncheon-meeting, during which the Commissioner and his wife were able to meet with the residents and staff. The Commissioner expressed his keen personal satisfaction to staff members for all that was being accomplished for the Kingdom.

With more than two hundred people assembled in the chapel, the Divisional Commander, Lt.-Colonel Neil Warrander, led the enthusiastic group in a spirited gospel song, following which Major G. Wright offered prayer. In his prefatory remarks the Commissioner swiftly made vital contact with his attentive audience, assuring them that he wished to establish a "happy and friendly relationship straightaway." This aspiration was doubly realized as the Commissioner, on request, presided briefly at the piano.

A number of residents who had responded to the spiritual and rehabilitative therapy of the centre expressed themselves in personal testimony. One man, speaking of his victorious experience in Christ, intimated that "the weapon of conflict (the beer bottle) had given way to the Bible." Another man suggested that the period spent at Harbour Light had been the "most profitable" of his life.

A suitable Scripture portion was read by Mrs. Lt.-Colonel Warrander, following which Mrs. Commissioner Grinsted spoke to the company. Her message, skillfully blending components of wit and wisdom, proved to be a vehicle of blessing to all.

The Commissioner's words, transparent in meaning and uncompromising in Biblical veritables, registered conviction in many hearts. In the prayer battle led by the Commissioner, the response was spontaneous as fourteen seekers sought divine pardon at the mercy-seat.

—Captain Lloyd Eason

Retirement Services Held at Earlscourt

THE Correctional Director and Mrs. Lt.-Colonel C. Eacott said farewell to their comrades at Earlscourt Corps, Toronto (Major and Mrs. H. Honeychurch) prior to entering upon retirement in London, Ont., in services held at the corps. The Sunday morning meeting was led by Major A. MacCorquodale, Superintendent of *The House of Concord,* who read messages from the Minister of Reform Institutions, Hon. A. Grossman, Deputy Minister J. A. Graham and others; also a telegram from Ontario Training Schools, Brampton, Ont.

The Major thanked Lt.-Colonel and Mrs. Eacott for their interest in the officers, staff and inmates of "Concord." A number of the boys from the institution were present, and three of them knelt at the mercy-seat at the close of the meeting.

The Colonel, in his Bible address, spoke on "Hitherto hath the Lord helped us," and displayed a large banner, emblazoned with the word "Ebenezer." Through all the years of their pilgrimage God had not failed them, he said, for which he gave thanks.

Lt.-Colonel and Mrs. Eacott's daughter Amy (Mrs. Major R. Homewood of Belleville) was present. The latter was at one time the young people's sergeant-major of Earlscourt Corps.

In the evening meeting a letter from General Frederick Coutts was read, in which he expressed his appreciation for the devoted services of Lt.-Colonel and Mrs. Eacott throughout their long years of officership, especially mentioning their contribution as missionaries in China and Korea.

Taking part in the evening meeting were Magistrate J. Butler, of the Metro-Toronto police courts, Brigadier C. Everitt, Brigadier and Mrs. S. Williams and Major Thelma Worthylake. The Staff Secretary, Lt.-Colonel A. Dixon, represented Commissioner Grinsted and the Chief Secretary and spoke words of congratulation to Lt.-Colonel Eacott and his wife for their long and faithful services for God and the Army. Brigadier Honeychurch and Bandsman D. Court were heard in a vocal duet.

Mrs. Eacott referred to their work in China, and the many evidences given them of God's leadings in that greatly-loved work. Following the Colonel's Bible message a seeker knelt at the mercy-seat.

On behalf of the Earlscourt Corps, Brigadier Honeychurch expressed thanks for the interest in and devotion to the corps by the retiring officers.

Salvationists Married At Brandon, Man.

THE wedding of Corps Treasurer James Burden and Singing Company Leader Pat Pye took place in the Brandon Citadel, and was conducted by the Corps Officer, Captain David Hammond. Mrs. Robert Tanner, a sister of the bride, was the bridesmaid, with Mrs. Barry Borthisle, of Windsor, Ont. Larry White was the best man. Music for the occasion was supplied by Organist Mrs. Edna Ried; Mrs. Captain Hammond sang "O Perfect Love."

The reception was held in the junior hall, and Bandmaster Don Simpson was the master of ceremonies. Bandmaster Walter Dinsdale, M.P., brought greetings from the Prime Minister, and extended good wishes to the newly-weds. Major Fred Hustler concluded the evening with prayer.

The Chief Secretary, COLONEL HERBERT WALLACE, writes about

THE NEW CORPS CADET COURSE

FOR some time it has been felt that the corps cadet course in Canada should be reviewed and updated to meet the existing programme on the corps level, and also the trends in teaching methods. Consequently, a "Corps Cadet Commission" was set up under the chairmanship of Colonel Gilbert Best (R), who for many years has studied corps cadetship in this territory. Supported by a panel of officers and local officers, all of whom are particularly interested in this all-important system of youth training, the commission eventually made certain recommendations to the territorial leaders. From these recommendations, the new corps cadet course, which has just been introduced, was formulated.

Only Format New

Because so many of our readers have either been corps cadets or guardians in past years, it was felt that some explanation of the new course would be appreciated.

Let me state quite clearly at the outset that the new corps cadet course is new only in its format. The official description of a corps cadet according to the glossary of terms in The Salvation Army Year Book is:

> "A Salvationist who undertakes a course of study and training at his or her corps, with a view to becoming efficient in Salvation Army service."

The new course is designed to do exactly that.

Whilst the overall course has been shortened from six to five years, with three years' studies for the lower grade and two years for the higher grade prior to graduation, the basic studies are the same. For instance, the priority study subject still calls for a strong emphasis upon a knowledge of the Bible, and in this connection, an effort has been made to relate this in terms to what God has to say to young people today; to help them in the development of their spiritual life and to help them to face life situations in the light of Christian teaching.

Self-Development

A well-prepared kit of useful materials has been compiled by the Territorial Youth Department, in which an effort has been made to show the corps cadet that while there is value in attendance at the weekly class under the teaching leadership of the guardian, or responsible person, there is also much that he (or she) can do personally in their own self-development for future service for God and the Army.

The brochure, *Key to Adventure,"* that accompanies the Divisional Commander's letter of acceptance as a corps cadet, is a most attractive one. The language is lively and explains clearly just what the course really is. However, it also goes a step further and explains the origin and history of the Bible so that the young person will fully understand the major text-book to be used in the course.

Also in the kit is a *Corps Cadets Text Book,* and when the course of studies has been concluded, the student will have a most useful library of these text books, which will cover a study of the entire Bible from cover to cover. The corps cadet is encouraged to read the Bible lesson at home and come to the class ready to discuss the passage.

In addition to a set of examination papers and an explanation of the new marking system, there is also another interesting book enclosed with the study materials. It is called *My Secret Diary.* To the youthful Salvationist, always so ready to ask questions, this can be a valuable aid. The diary is comprised of blank pages in readiness for what the corps cadet would like to write himself—the recording of spiritual revelations, spiritual victories, occasions of divine blessing and leading. This booklet will become a treasured possession to the spiritually sensitive young people under the guidance of the guardian.

To help the guardian, there is a well prepared *Text Book,* which is packed with useful information and

(Continued on page 13)

CAPTAIN CECIL WATERS ASKS

A PROBLEM QUESTION

Whatever our amount or type of service, none of us has the right to deny the possibility of officership.

THE question has been raised in *The Musician,* the Army's periodical for bandsmen and songsters, querying why so few young bandsmen offer for officership. Why, indeed! And are the few enough? Are the few good enough? How many more questions can we think of relating to this undoubted problem?

For instance, is it not true to say that the call comes in a certain atmosphere? It seems so to me. I shall always be grateful that I was introduced to a certain unlikely Roman Catholic priest named Don Camillo. By a typically off-key device, Don Camillo manages to get himself included in a team of hand-picked party members due for a tour of the Soviet Union. Unknown to all but the leader of the party, Don has some amusing adventures until, absorbed in his own thoughts, he is taken by surprise one day by a thin, dark-haired man about forty-five years old who whispers in his ear, "Father!" The priest automatically responds and then kicks himself for his stupidity.

The Soviet citizen—an Italian immigrant—explains: "I knew you the moment I saw you, even if you weren't wearing your cassock."

"I wanted to see Moscow," says Don Camillo, "but I had to wear suitable clothes."

"You mean you're still a priest?"

"What else could I be?"

"So many people have switched their allegiance."

"My allegiance," Don rejoins, "is of a kind that can't be switched."

It's this absolute loyalty to Christ, which should be the hallmark of every Salvationist, that forms the atmosphere, the soil in which the idea of the call is planted, grows and comes to fruit.

But what do we mean by the call, anyway?

There are still those who believe that God speaks directly to men and women. Maybe there is no shattering experience, no tempest with thunder and lightning, but certainly, for all that, the calm, small voice still calls to this vocation. They believe it because they were called in this way.

Absolute Loyalty

There are others who chose this way of life because of a deepening conviction that this was the only way compatible with the absolute loyalty they had thus far maintained.

For others there was a call in the general need of the world in which they lived, its need for the Gospel; or the Army corps without adequate leadership. In seeing the need they have heard the call.

In such ways the certainty develops that to be an officer is not our own, but God's, idea. But, even in the face of the most intense conviction, we can be mistaken. Before allowing candidates' boards to decide on the validity of our call we can apply some objective tests ourselves. Indeed, if our intentions are serious, we must make them.

Are we fit for the task? Have we the health, the education, the ability —at least in potential? The results might well strengthen our conviction that Salvation Army officership is the only way for us. However, we cannot manufacture God's call. It is not for us to dictate to God, even if we have the desire and the equipment? Where then lies our responsibility so far as officership is concerned?

Right Condition

To return to the beginning, it is for us to ensure that the state of our spiritual experience is conducive to His speaking to us in one way or another. All of us, even the apparently most unlikely, have a responsibility to develop the kind of inner spiritual life in which it is possible for God to suggest the direction of our lives. If the result is that the direction turns toward officership it must be heeded.

None of us has the right to deny the possibility of officership, categorically to write off the very idea. It is our responsibility to prepare ourselves, to cultivate the right condition so that, if God wills, He may call us to this task.

—The War Cry, London

CONTINUING OUR POPULAR SERIES

TROUBLESOME TEXTS

By Captain Bramwell Tillsley, B.A.

MATT. 6:13—"And lead us not into temptation, but deliver us from evil."

HERE we have one of the most natural and instinctive petitions in the Lord's Prayer, yet one which has demanded more explanation than any of the other petitions. When instinct gives place to reason, a number of difficulties become immediately apparent.

For example, is it reasonable to pray not to be led into temptation, when temptation is such an integral part of life? William James goes so far as to say: "No man has matriculated in the university of life until he has been well tempted." Some have pointed out that the Greek for temptation and trial are the same, and in many places the Bible points to the value of trial (Job 23:10; James 1:2; 1 Peter 1:6, 7). However, if the "temptation" is used in the sense of being some value to us, why did Jesus teach us to pray, "Lead us NOT into temptation"? On the other hand, if the writer is using "peirasmos" in the sense of "temptation," can we believe that God would be responsible for the attempt to seduce man into sin? Some, of course, have linked the two ideas and suggested that although man MAY fall under the pressure, the purpose of the testing was certainly not to lead man into ruin.

In this interpretation, heavy stress is laid upon the word "into" ("eis)", which means "into the hands of" or "into the power of." Thus the petition becomes the prayer of the man who says, "I know that temptation must come, for it is an integral part of the human situation, but when it does attack, do not deliver me into its power." This interpretation was accepted by such early Church fathers as Augustine and Origen. Luther said on one occasion: "We cannot help being exposed to the assaults, but we pray that we may not fall and perish under them." Many modern commentators substitute "the Evil One" for the more general term "evil" (see our text in the New English Bible; also John 17:15: "I pray Thee, not to take them out of the world, but to keep them from the EVIL ONE").

In his book, "The Plain Man Looks at the Lord's Prayer," William Barclay summarizes the whole petition in three short statements. The petition: (a) Frankly faces the danger of the human situation; (b) Confesses the inadequacy of human resources to deal with it; and (c) Takes both the danger and the weakness to the protecting power of God.

What a strength it is to know that: "Greater is He that is in you, than he that is in the world" (1 John 4:4).

THE MAGAZINE PAGE

Harvesting Trees For Treasure

WHENEVER a tree giant of the Pacific Northwest is harvested, you have in your hand raw materials for thousands of essential everyday products. Among them is a whole new family of spectacular yet mysterious chemicals—the silvichemicals.

Newly identified, these are the tree's non-cellulose chemicals. For years they've successfully eluded the scientific eye, while probings to determine their function and composition frequently led to frustrating dead-ends.

But as a result of the new discovery, today's scientist no longer views the tree just as a source of paper, lumber and firewood. Instead, he sees it more as a chemical treasure-trove packed with possibilities to shake your imagination.

(What's most intriguing—and important—about the silvichemicals is that they're as easily and quickly renewable as the tree itself!)

For besides its sap, and bark, a tree is fifty percent cellulose, twenty-eight percent lignin and twelve percent minerals, sugars and resins. Its cellulose, a giant molecule, is basic to paper, cellophane, cigarette filters, textiles, photo film, plastics, explosives and on and on —more than 6,000 products at last count.

Costly Nuisances

Until quite recently, lignin and bark were little more than costly nuisances, quite often put to work to fire a pulp mill's boilers. Now the science fraternity has changed all that.

Thousands of tons of these former "nuisances" of the pulp and paper industry—now more respectably called co-products—are used in unusual, positive ways. Products range from mineral "tonics" for farm crops to still-secret materials for heavy construction.

When wood chips are chemically pulped, lignins and resins holding the cellulose fibers together dissolve in a thick black liquor. For generations, industry has been searching for ways to employ this liquor, as well as tree bark, profitably. Progress has been made by Rayonier Incorporated through extensive chemical research known as silvichemistry.

Silvichemicals are an exceeding complex group of organic matter. The creation of new, useful products from them demands laboratory work on a vast scale, heavy investment, including costly pilot plant production and years of intensive and expensive market testing.

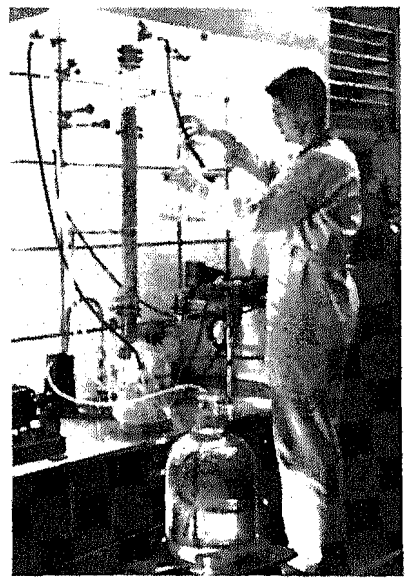
Until recently, most research was aimed at products which still retained their natural chemical forms. But now there is a strong possibility of moving into new directions for creating a wholly new group of chemicals derived from the self-same tree materials.

For the past four years, Rayonier has been field-testing a group of sophisticated bark-derived silvichemicals developed as micronutrient carriers for farm crops. These products fortify the growth of corn, beans, cotton, sorghum, potatoes, and other important field crops as well as orchard fruits.

In 1963 a big planting of Sudan grass lay yellowed and dwarfed halfway through the growing season in eastern Colorado. Two days after a silvichemical treatment, the crop—barely inches tall—greened up. At harvest some eight weeks later, it stood over twelve feet high . . . spectacular proof of this silvichemical's growing power.

Crude tall oil and sulfate turpentine—earliest of silvichemicals—are being extracted in heavy tonnage from materials reclaimed in pulping southern pine. Tall oil, for one, now finds its way into a host of products ranging from paints and inks to foundry chemicals and detergents.

Lignin, a silvichemical whose composition provides an intriguing scientific mystery, has proved its importance as an excellent bonding agent for gravel and dirt in road building. And millions of pounds of a highly refined lignin for the chemical control of oil well drilling muds are being produced annually.



CHEMIST prepares a research step in silvichemistry. To the left of the scientist's left hand is a glass column partially filled with uniform wood fragments from which silvichemicals will be extracted for further processing and study.

A lignin cement has been found useful for binding linoleum to floors, and other modified lignins are also used in electroplating processes and in plastics for electric fittings. What's more, silvichemicals are lowering costs while increasing quality, thus offering savings to the consumer.

Lignins qualify too as a base for synthetic vanilla—vanillin. And commercial yeasts, a high source of protein, thrive on the sugars found with lignin. But . . . a great deal of research is required before the millions upon millions of tons of lignin produced each year can anywhere near be consumed.

In the meantime Rayonier researchers are delving into the new field of graft cellulose—the modifying or "grafting" of various chemicals to the cellulose molecule. These scientists have also made progress in the production of pure chemicals from the tree. But they are not as yet commercially available. When they do become so, look for some out-of-this-world headlines. These chemicals may well revolutionize a number of products basic to your good living.

Each cellulose molecule is a chain of atoms. Chemists now talk of a great possibility for creating entirely new materials which promise a dazzling future for the tree's prime chemical. It is along these frontiers of science that Rayonier scientists have been pioneering.

One new modified cellulose brightly illustrates the dramatic versatility of the tree. This particular product makes a transparent film faster and less costly than anything similar yet developed. And this film refuses to yellow or turn brittle with age. Scientists say it could show up one day in pharmaceuticals and cosmetics.

Every year witnesses new uses for trees. But of all these new tree products, few are yet available to you as a customer. Most have been shaped either as basic industrial raw materials or intermediate processing chemicals.

Research—complex, time-consuming, dollar-hungry—is still breaking new high ground. So, don't expect silvichemicals on sale in your supermarket. Of course, some are probably already there—and others on the way—but so disguised you would hardly believe their origins were locked in the stately trees of our tree farm forests.



MEN at work thinning plantation of pine. This operation is one of several which help accelerate growth and provide healthy trees.

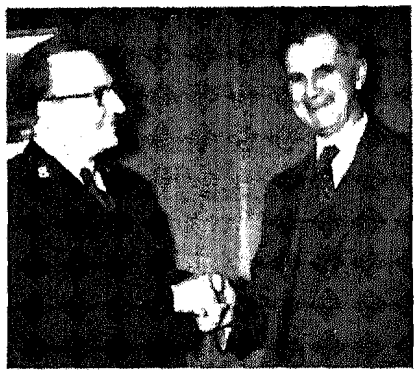
A "SHEEP-BIRD"

IN South America there is a remarkable bird called the golden-crested trumpeter. This bird is like a crane in its general appearance. It is also known as the *agami* or *yakamik*.

The body of this bird is about the same size as a pheasant, but it has very long legs, so that it can run very fast, though it flies very poorly.

The people of South America train this bird so that it becomes as docile as a dog; and it seems also to be almost as intelligent as any domestic animal of which we know. Indeed, it is said that these curious birds will take care of large flocks of sheep, leading them to pasture early in the morning and caring for them all day unaided. If any stray animals approach the flocks, the golden-crested trumpeter will attack them with beak and wings, and usually succeeds in driving them away, for this bird is said to be much stronger than most dogs.

Former Missionary Doctor Visits Canada



ONE-TIME missionary doctor, Dr. Kingsley Mortimer (right) is greeted at Territorial Headquarters by the Staff Secretary, Lt.-Colonel Alfred Dixon. The doctor led meetings at Scarborough and Danforth, Toronto. He was in Canada lecturing at the university.

THE man who laid the foundations of the Chikankata Hospital work in the Zambesi Valley, Northern Rhodesia, Dr. Kingsley Mortimer, recently visited Canada. Dr. Mortimer took charge of the newly-built hospital (erected, by the way, by a Canadian, Major L. Kirby, Sr.) in 1943, and his first problem was to get the sick natives to enter the hospital. Their witch-doctors had turned them against the "white man's medicine," and for a long time, they shunned the place. However, the doctor's treatment of the few patients who were admitted broke down their resistance, and soon it became a flourishing centre, bringing light and healing to thousands. In addition, a leprosarium was started some distance away, and today it houses a large number of lepers.

The doctor is visiting American and Canadian universities on a Carnegie fellowship grant, and in the States he was accompanied by his wife and daughter. Mrs. Mortimer is also a doctor, and a daughter of the late "Fighting Mac"—Commissioner Wm. McKenzie, of Australia.

The doctor, who is a Salvationist of Perth, West Australia, led helpful meetings at Scarborough and Danforth Corps, Toronto. At the last-named corps—after the usual meeting had closed, a tape was made to send to a missionary officer, Major L. Millar, whose home corps is Danforth. The Corps Officer, Major C. Ivany, spoke a message into the "mike" and the band and songster brigade added selections. The tape will reach Kenya at the time Commissioner and Mrs. W. Booth are visiting the territory, as representatives of General Coutts.

50th Anniversary

THE Edmonton Northside Corps plans to hold its 50th Anniversary during the month of April 1965. In this connection an anniversary booklet will be prepared, and any former officers or soldiers who may have information or pictures that would be helpful are asked to contact the Corps Officer, Captain David Howell, 12330, 94th Street, Edmonton, Alta.

OFFICIAL GAZETTE

APPOINTMENTS—
Lt.-Colonel Philip Rive, Calgary Grace Hospital, Office Manager
Captain Clarence Janes, Whitby
Lieutenant Rita Hopkins, Hampden

RETIREMENT FROM ACTIVE SERVICE—
Major Mary Webb, out of North Toronto in 1938. Last appointment sick furlough, on August 27th, 1964.

Edgar Grinsted

Territorial Commander

COMING EVENTS

Commissioner and Mrs. E. Grinsted

Halifax: Fri-Mon Oct 30-Nov 2 (Congress Meetings)
Montreal: Sat-Mon Nov 7-9
Toronto Training College: Tues Nov 10 (Spiritual Day)
Orillia: Thurs Nov 12
Oshawa: Sat-Sun Nov 14-15
London: Thurs Nov 19
Hamilton: Sat-Sun Nov 21-22

Commissioner and Mrs. Wm. Dray (R)

Orangeville: Sun Nov 1
Brampton: Sat-Sun Nov 14-15

Colonel and Mrs. H. G. Wallace

North Toronto: Fri Oct 30
Woodbine: Sun Nov 1
Montreal: Sat-Mon Nov 7-9
Bermuda Congress: Thurs-Mon Nov 12-16
Hamilton: Sat Nov 21

Colonel and Mrs. C. Knaap

Halifax: Fri-Mon Oct 30-Nov 2 (Congress Meetings)
Port Hope: Sat-Sun Nov 7-8
Oshawa: Sat-Sun Nov 14-15
London: Thurs Nov 19

Lt.-Colonel and Mrs. A. Dixon: Toronto Harbour Light, Sun Nov 1; Orillia, Thurs Nov 12; Hamilton, Sat-Sun Nov 21-22

Colonel and Mrs. G. Higgins: Little Heart's Ease, Sat Oct 31

Colonel R. Watt: Picton, Sat-Sun Nov 21-22

Lt.-Colonel C. Hiltz: Mount Dennis, Sun Nov 22

Lt.-Colonel F. Moulton: Kingsville, Sat-Sun Nov 21-22

Lt.-Colonel O. Welbourn: Lisgar Street, Sun Nov 1; Toronto Harbour Light, Wed Nov 4

Brigadier W. Poulton: Rexdale, Sun Nov 8

Major K. Rawlins: London East, Sat-Sun Oct 24-25; Peterborough, Sat-Sun Nov 7-8

SPIRITUAL SPECIAL—
Captain William Clarke: Sydney Mines, Thurs-Mon Nov 5-9; New Aberdeen, Tues-Sun Nov 10-15; New Waterford, Mon-Sun Nov 16-22

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry."

BITTING, Maisie, nee Courtnall. Born Feb. 8/1934 in Sheffield, England. Husband Leslie. Married at Salvation Army, Sheffield, Oct 13/1951. Children Tony and Malcolm. Last heard from 1954 in Winnipeg. Mother inquiring. 18-626

CHATLAS, Gus (Costas). Born May 20/1945 in Kalamata, Greece. Usually works in restaurants. 5' 8", medium build, light brown hair. Missing from home in Toronto since June 30/1964. Brother anxious. 18-652

CONLEY, Ralph Victor George. Born April 1917. Tall and slim. Painter, self-employed. Has lived in Lethbridge, Alta. Last heard from 3 years ago in Edmonton. Mother anxious. 18-640

COOKE, Henry Douglass. Born Jan 31/1941 at Lachine, Que. Height 5' 9", weight 155 lbs. Radiographer. Last heard from Sept. 1963 in New York. Thought to be in Montreal. Relative inquiring. 18-613

DAECHERT, Willi (Bill), age 16. Born Feb 22/1948 in Germany. Came to Canada in 1954. Height 6 ft., slim build, dark curly hair. Left home near Regina in Aug 1964. Parents anxious for news. 18-663

ELIOT, Lilian Mary Marguerite, nee Belisle. Born Feb 17/1942 at Ronen, Que. About 5' 2", medium build. Waitress. Last heard from June 1964 in Toronto. May have moved. Husband anxious for her return. 18-667

GALLANT, Raymond Joseph. Born May 3/1945 at Yarmouth, N.S. 5' 9", slight build. French-Canadian. Left home in Moncton, N.B., in May, 1963. Father anxious. 18-633

GOERTZEN, Henry. Born June 11/1943 at Hague, Sask. Single. Mennonite. Of German family. One finger missing. Left home at Hays, Alta., in Dec. 1963 to look for work. Family anxious. Father inquiring. 18-637

GUNN, James Bertram. Born May 7/1940 in Prince Edward Island. Height 6' 1", weight 165 lbs., black hair, dark complexion. School teacher in Ontario. Wears wedding band and black diamond ring. Disappeared while on holiday in P.E.I. Aug 18/1964. Wife and parents very anxious. 18-660

HARALAND, Paul. Born July 27/1918 in Hetland, Norway. Son of Lars & Sekine Haraland, nee Hoyland. Married. Has 2 daughters aged 16 and 8. Last heard from 1962 at Golden, B.C. Mother anxious. Brother inquiring. 18-650

HEMBROUGH, Walter Robert. Born Aug 7th about 1906 in Toronto. 5' 7", slim build, small scar on cheek. Subject to heart trouble. Believed to be in Montreal. Wife in hospital, is anxious to contact. 17-890

KEAT, Kathleen. Born Sept 28/1943. Single. Height 5' 4", slight build, brown hair. Last heard from May 1964 in Toronto. Mother anxious. 18-664

MORALL, Ada (or Ida) nee Slater. Born April 25/1900 at Barnoldswick, England. Husband's name Sam. Had farm at Kneehill Valley, Alberta, until a year ago. Believed moved to Red Deer. Sister wishes to locate. 18-643

MUIR, Alfred French. Born Nov 1st about 1902 at Brockley, Kent, England. Has been manager of Golf Club. Last heard from in 1937 from Rawden Heights Golf Club, Quebec. Sister inquiring. 18-656

McKENZIE, Chloris Elmira, nee Tait. Age 42. Born in England. Divorced from David McKenzie. Last heard from in 1947 in Ottawa. Brother wishes to locate. 18-661

(Continued in column 4)

(Continued from column 2)

ROSCHE, Daniel B. Born Feb 14/1945. Looks older than 19. Menno Dutch. Parents William and Justina. Believed to be in Toronto. Has friend, Jerry Knighton, working in garage in Toronto. Sister and wife very anxious. 18-668

ROWLEY. Relatives of **Gordon Donald (Tex).** Born Feb. 24/1920 in Canada. Family thought to have lived in Detroit, U.S.A. A brother, Robert, is thought to be a minister, and a sister, Mary, a pianist. Father's name believed to be Robert. 18-645

STAPLETON, Glenn Douglas. Born June 27/1942 at Wingham, Ont. About 5' 10", slim build. Has worked in mines, also automobile mechanic. Last heard from June 1964 from Pickle Crowe Mine. Parents very anxious. 18-635

SWYRYDA or SEREDA, Stanley. Born Nov 25/1914. Ukrainian. Single. 5' 11", medium build, fingers missing. Last heard from Christmas 1962 at Port Alberni, B.C. Father very ill. Brother wishes to contact. 18-636

WALKER, Trevor William. Born March 22/1924 at Birmingham, England. Waiter. Married in Canada Jan 18/1952. Wife Frances. Has son Paul. Last heard from 1956 in Toronto. Father inquiring. 18-654

WESTWOOD, George. Born about 1895 in England. Was in Dudley Orphanage, Worcestershire. Came to Canada in 1911 to Montreal district. Last heard from about 1918. Brother, William, in Chester, England, inquiring. 18-658

WORRY distorts our thinking, disrupts our work, disquiets our soul, disturbs our body, disfigures our face, destroys our poise, depresses our friends, demoralizes our life, defeats our faith and debilitates our energy.

The Trade Department

My dear Friends:

We would like to express our appreciation to those who have so kindly expressed themselves as being interested in our weekly letter that comes as part of our Trade Department advertisement in THE WAR CRY. If you have any suggestions whereby we can make these of more interest and help we would gladly welcome them.

We have seldom been so busy in our tailoring and dressmaking sections, and, for those who have already sent tailoring orders in, be assured that we are sparing no effort in doing all we can to process your order at the earliest possible date. If you have not sent in your order why not let us have it by return, or send in your enquiries?

Thank you for all your valued patronage. We hope that our service will be all that you could, within reason, expect.

God bless you!

Yours to serve,
A. CALVERT (Lt.-Colonel)
Trade Secretary

THE TIME TO ORDER IS NOW!

SOLDIER'S ARMOURY—DAILY READINGS—JANUARY—JUNE, 1965

This is an excellent daily reading book. Many requests for it have not been filled in the past, so an extra supply was ordered this time—ORDER YOURS TODAY.
Each .45c postage and packing .05c

LADIES' NYLONS. When buying stockings it is wise to get more than one pair of the same kind, then, when ones goes, you can still use the odd one with the others, instead of discarding it due to its having no mate.

Whisper—black—15 denier 51 gauge	Pair	$ .70
Phantom—off black—15 denier 51 gauge	Pair	.70
Georgian—black—15 denier 51 gauge	Pair	.70
Georgian—black—30 denier 45 gauge	Pair	.70
Gordon McKay—black—30 denier 45 gauge—10½ and 11 ONLY	Pair	.70

GUERNSEYS

Sizes — 26 - 28	@	7.00
30 - 32	@	7.50
34		10.50
36		9.00
38		11.20
40		12.70
42		9.50
44		9.70
34 - 44 (sleeveless)		7.75

COLLECTION PLATES

Metal—2½" deep—12" in diameter—Brass Tone - Silver Tone	9.75
Wooden—oak—hexagon—light—10½" in diameter	12.40
Wooden—oak—12"	12.40

CRADLE ROLL CHARGES

#1819—Baby Jesus in Manger	4.25
#1820—20 hangers (child hold lamb) and 8' ribbon	.75
Extra cradles with ribbon for #1201 cradle roll charge	.75
DRESS FRONTS—Red or blue with embroidered crest	2.75

PRICES SUBJECT TO CHANGE AT ANY TIME.
Newfoundland has a Trade outlet at Provincial Headquarters.

The Trade Department, 259 Victoria Street, Toronto.

THE CHIEF SECRETARY'S COMMENTS



NEWS ITEMS FROM ACROSS THE TERRITORY

Gathered by Colonel H. G. Wallace

THIS WEEK'S COMMENT: The intensity of temptation is usually the measure of secret desire. Every man knows that the battle for his soul takes place in his mind, for it is there that temptation probes his defenses.

* * *

ONTARIO CONGRESS: As I type my notes this week, the Ontario Congress in Toronto is about to commence, and we are glad to have officers and soldiers from the six Ontario divisions join with us for this important occasion. This congress will give our new territorial leaders an opportunity of meeting many officers in council not contacted as yet, and of touching thousands of our soldiers and adherents who will gather for these great meetings.

* * *

COLONEL GEORGE B. SMITH: Our international visitor will be in Canada for the month of November, and is scheduled to conduct meetings at many centres in Eastern Canada. Colonel Smith has been in the United States for some weeks, accompanying the Chief of the Staff and Mrs. Commissioner Erik Wickberg on their tour of the four territories across the border. Our visitor from London, England, is well known to many in the territory because of his readable articles in our periodicals. I will be happy to welcome the Colonel as he commences his tour at the Metro Toronto divisional holiness meeting on Friday, October 30th, when he will be the speaker at this gathering.

* * *

IT HAPPENED THIRTY YEARS AGO: From the files of "The War Cry" in 1934:

"On Sunday last Hamilton I, Ontario, comrades united in faith and prayer under Adjutant and Mrs. Falle (Parents of Major Ernie Falle of Territorial Headquarters). In the salvation meeting, under the power of the Holy Spirit, seventy-two seekers sought salvation. The prayer meeting lasted for nearly three hours."

Perhaps some of my readers were present at this meeting.

* * *

A TRIBUTE TO A BANDSMAN: It is reported that the University of Manitoba has dedicated a common room in the science building to the memory of Bandsman Frank Moulton, son of Lt.-Colonel and Mrs. Arthur Moulton, recently promoted to glory following a motor car accident in Germany. Bandsman David Moulton, younger brother of Frank, had the honour of unveiling the plaque of remembrance during a moving ceremony.

* * *

LIEUTENANT JOYCE HETHERINGTON, who received her first year of training in the Toronto Training College and was commissioned in the Royal Albert Hall following further training at the London Mothers' Hospital, has now left for her overseas appointment. The Lieutenant's address will be: The Salvation Army Hospital, Chikankata, Post Office, Mazabuka, Northern Rhodesia. Our young Canadian comrade has set out on this specialized assignment with the prayers of her comrades and friends here.

* * *

MISSING FRIENDS DEPARTMENT: It is always interesting to receive the half-yearly report of this section of work, which is attached to the Men's Social Service Department, and for which Sister Catherine Gregory is particularly responsible, under Lt.-Colonel Ernest Fitch. The report before me indicates that, for the last half year, 389 cases were handled, a large percentage of which were successfully completed.

* * *

A GOOD STORY: A mother in the U.S.S.R. was anxious to locate her daughter, of whom she had received no news for many years. The Red Cross Society, which organization has the opportunity of receiving enquiries from persons in that country, sometimes ask assistance from The Salvation Army in Germany. In this instance, it was found that the daughter had come to Canada, but exactly where in Canada was not known. We sought this lady through our "War Cry," and she soon made herself known to us. She was very surprised and pleased to know that her mother was still living, and to receive her address.

* * *

THIS WEEK'S PRAYER: "Dear Heavenly Father, lead us not into temptation but deliver us from evil, for Thine is the Kingdom and the power and the glory, Amen."

Salvationist Heads Cape Council

SHOULD you stand at the entrance to Cape Town's railway station on a Sunday evening the chances are that you would be invited to attend Salvation Army meetings by the Chairman of the Cape Divisional Council.

Corps Sergeant-Major Norman Murray, of Cape Town Citadel, was unanimously elected to the chairmanship of that body recently.

The sergeant-major, who for many years has been active in public life, has served as a city councillor, was chairman of the joint town planning committee, and, previous to his present election, was Deputy Chairman of the Divisional Council.

As a member of the city council, his presence on mayoral Sundays was always noticeable by his wearing Salvation Army uniform under his robes of office.

The commission as corps sergeant-major he has held for thirty-five years, following in the footsteps of his father, who was corps sergeant-major for twenty-five years before him.

The corps sergeant-major is also the chairman of the "Save the Booth" Fund Committee formed by the citizens of Cape Town with the object of rebuilding the Army's *Booth Memorial Hospital.*

—The War Cry, South Africa

News About People

Bandmaster Gerry Routly, of Peterborough, Ont., was honoured by the General Electric Company recently upon the completion of forty years' continuous service with the firm. Mention was made in the local plant newspaper of his dedicated service as bandmaster of the Peterborough Band, a position he has held since 1933.

* * *

Mrs. Major William Hillier (R) was promoted to Glory from Toronto Western Hospital recently following an operation. Further particulars will appear in a subsequent issue of *The War Cry.*

* * *

Major Mrs. M. B. Kettle (R) has entered the South Peel Hospital, Port Credit, for treatment.

PEMBROKE, ONT., Corps plans to hold its 78th anniversary services November 14-15th, with the Parkdale Band, Ottawa, and the Corps Officer, Captain John Wood. Messages from former corps officers would be welcomed. Write Captain Walter Snelgrove, 484 Pembroke St. W., Pembroke, Ont.

THE General has given approval to the Commissioner to make the following appointments, effective as from Nov. 5th, 1964:

Brigadier Wilfred Hawkes is to be the Divisional Commander for the Mid-Ontario Division. Brigadier Arthur Pitcher is to be the Divisional Commander for the Quebec and Eastern Ontario Division.

Territorial Leaders Presented to Royalty

DURING the recent visit of the Royal couple to Ottawa, the Army's leaders in Canada, Commissioner and Mrs. Edgar Grinsted, were invited to a reception at the Chateau Laurier, and were presented to the Queen and the Duke of Edinburgh. The Queen was interested to learn that the Commissioner was from England, and had attended a garden party at Buckingham Palace not long ago. Her Majesty showed a keen appreciation of the work of the Army in Canada.

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New Corps Cadet Course

(Continued from page 10)

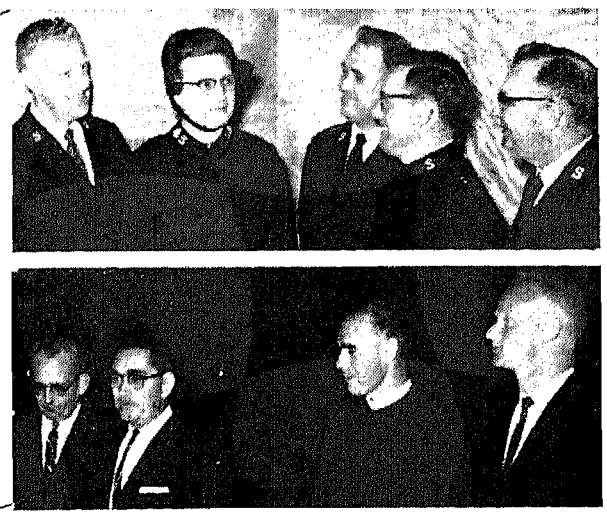
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THE CHIEF SECRETARY'S COMMENTS



NEWS ITEMS FROM ACROSS THE TERRITORY

Gathered by Colonel H. G. Wallace

THIS WEEK'S COMMENT: The intensity of temptation is usually the measure of secret desire. Every man knows that the battle for his soul takes place in his mind, for it is there that temptation probes his defenses.

* * *

ONTARIO CONGRESS: As I type my notes this week, the Ontario Congress in Toronto is about to commence, and we are glad to have officers and soldiers from the six Ontario divisions join with us for this important occasion. This congress will give our new territorial leaders an opportunity of meeting many officers in council not contacted as yet, and of touching thousands of our soldiers and adherents who will gather for these great meetings.

* * *

COLONEL GEORGE B. SMITH: Our international visitor will be in Canada for the month of November, and is scheduled to conduct meetings at many centres in Eastern Canada. Colonel Smith has been in the United States for some weeks, accompanying the Chief of the Staff and Mrs. Commissioner Erik Wickberg on their tour of the four territories across the border. Our visitor from London, England, is well known to many in the territory because of his readable articles in our periodicals. I will be happy to welcome the Colonel as he commences his tour at the Metro Toronto divisional holiness meeting on Friday, October 30th, when he will be the speaker at this gathering.

* * *

IT HAPPENED THIRTY YEARS AGO: From the files of "The War Cry" in 1934:

"On Sunday last Hamilton I, Ontario, comrades united in faith and prayer under Adjutant and Mrs. Falle (Parents of Major Ernie Falle of Territorial Headquarters). In the salvation meeting, under the power of the Holy Spirit, seventy-two seekers sought salvation. The prayer meeting lasted for nearly three hours."

Perhaps some of my readers were present at this meeting.

* * *

A TRIBUTE TO A BANDSMAN: It is reported that the University of Manitoba has dedicated a common room in the science building to the memory of Bandsman Frank Moulton, son of Lt.-Colonel and Mrs. Arthur Moulton, recently promoted to glory following a motor car accident in Germany. Bandsman David Moulton, younger brother of Frank, had the honour of unveiling the plaque of remembrance during a moving ceremony.

* * *

LIEUTENANT JOYCE HETHERINGTON, who received her first year of training in the Toronto Training College and was commissioned in the Royal Albert Hall following further training at the London Mothers' Hospital, has now left for her overseas appointment. The Lieutenant's address will be: The Salvation Army Hospital, Chikankata, Post Office, Mazabuka, Northern Rhodesia. Our young Canadian comrade has set out on this specialized assignment with the prayers of her comrades and friends here.

* * *

MISSING FRIENDS DEPARTMENT: It is always interesting to receive the half-yearly report of this section of work, which is attached to the Men's Social Service Department, and for which Sister Catherine Gregory is particularly responsible, under Lt.-Colonel Ernest Fitch. The report before me indicates that, for the last half year, 389 cases were handled, a large percentage of which were successfully completed.

* * *

A GOOD STORY: A mother in the U.S.S.R. was anxious to locate her daughter, of whom she had received no news for many years. The Red Cross Society, which organization has the opportunity of receiving enquiries from persons in that country, sometimes ask assistance from The Salvation Army in Germany. In this instance, it was found that the daughter had come to Canada, but exactly where in Canada was not known. We sought this lady through our "War Cry," and she soon made herself known to us. She was very surprised and pleased to know that her mother was still living, and to receive her address.

* * *

THIS WEEK'S PRAYER: "Dear Heavenly Father, lead us not into temptation but deliver us from evil, for Thine is the Kingdom and the power and the glory, Amen."

Salvationist Heads Cape Council

SHOULD you stand at the entrance to Cape Town's railway station on a Sunday evening the chances are that you would be invited to attend Salvation Army meetings by the Chairman of the Cape Divisional Council.

Corps Sergeant-Major Norman Murray, of Cape Town Citadel, was unanimously elected to the chairmanship of that body recently.

The sergeant-major, who for many years has been active in public life, has served as a city councillor, was chairman of the joint town planning committee, and, previous to his present election, was Deputy Chairman of the Divisional Council.

As a member of the city council, his presence on mayoral Sundays was always noticeable by his wearing Salvation Army uniform under his robes of office.

The commission as corps sergeant-major he has held for thirty-five years, following in the footsteps of his father, who was corps sergeant-major for twenty-five years before him.

The corps sergeant-major is also the chairman of the "Save the Booth" Fund Committee formed by the citizens of Cape Town with the object of rebuilding the Army's *Booth Memorial Hospital.*

—*The War Cry, South Africa*

News About People

Bandmaster Gerry Routly, of Peterborough, Ont., was honoured by the General Electric Company recently upon the completion of forty years' continuous service with the firm. Mention was made in the local plant newspaper of his dedicated service as bandmaster of the Peterborough Band, a position he has held since 1933.

* * *

Mrs. Major William Hillier (R) was promoted to Glory from Toronto Western Hospital recently following an operation. Further particulars will appear in a subsequent issue of *The War Cry.*

* * *

Major Mrs. M. B. Kettle (R) has entered the South Peel Hospital, Port Credit, for treatment.

PEMBROKE, ONT., Corps plans to hold its 78th anniversary services November 14-15th, with the Parkdale Band, Ottawa, and the Corps Officer, Captain John Wood. Messages from former corps officers would be welcomed. Write Captain Walter Snelgrove, 484 Pembroke St. W., Pembroke, Ont.

THE General has given approval to the Commissioner to make the following appointments, effective as from Nov. 5th, 1964:

Brigadier Wilfred Hawkes is to be the Divisional Commander for the Mid-Ontario Division. Brigadier Arthur Pitcher is to be the Divisional Commander for the Quebec and Eastern Ontario Division.

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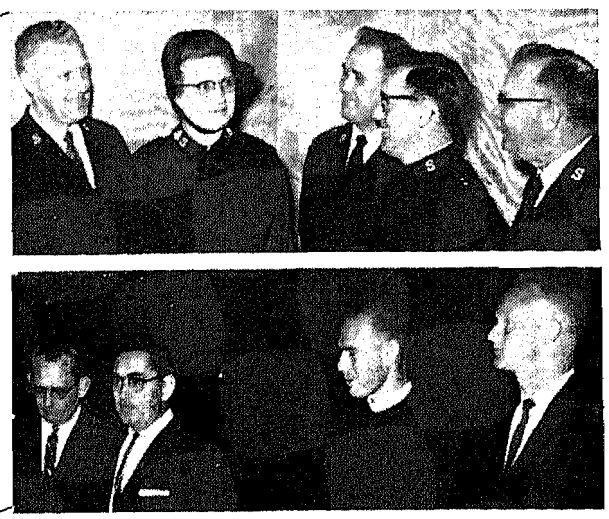
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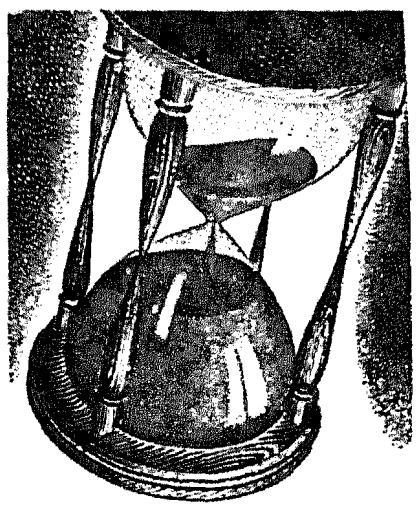
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FRITTERING LIFE AWAY

By Envoy George Downton, Windsor, Nfld.



IF we had nine lives, like the proverbial cat, we might see one of them slip away from us without much concern. But since we have but one life, the best we can do is to hold on to it and make the most of it, ever remembering that we are but one step away from death at any time.

To me the making of a life is the greatest task in the world, and in making it the right kind of a life, we make the finest possible contribution to our day and generation. The world's greatest treasures are not dug from the diamond fields of Africa or the gold fields of Alaska, but from the native rock of human life, whence have come men and women whose lives have been dedicated to their God.

Many people today congratulate themselves on living in the twentieth century. During the last one hundred years many wonderful changes to the enrichment of human life have come about. New inventions and developments of all kinds have contributed greatly to the comfort of man. The drudgery has been taken out of industry to a very large extent with the increasing of men's knowledge of "know-how." Sometimes we look with pity upon people of a former age who must have lived very meagre lives, but it is not likely that Jesus had that in mind when He spoke of the more abundant life. But it is worth thinking about, that the inventions and discoveries, and what we call the progress of civilization have been brought about largely by Christian nations.

Jesus comes to all people with the offer of abundant life. Life's true measurement is never in length, but rather in height and breadth. In the summer the rivers are low and shallow, but when the rains come they become high and wide, but not longer. Jesus died at the age of thirty-three, but His life was so abundant that the fullness of it has overflowed into all the generations of men who have succeeded Him. The power of that life is the greatest power in the world today, and the measure of it cannot be confined by time or eternity.

When Jesus said, "I am come that ye might have life and that ye might have it more abundantly," He was not thinking of the years, but of life so full and rich that time is lost in its depths. Jesus comes with the offer of abundant life to the multitudes who are living such small, starved and self-centered existences today.

The thing that appals us as we look at humanity is not the sins of the people (for we know that Jesus came to save His people from their sins and He is mighty to save), but to see the multitude wasting their lives, doing nothing that is worthwhile, rushing after all sorts of foolishness and catering to their own selfish desires, with never a thought that this life cannot be lived again.

Life today is full of rush and hurry and an abnormal craving for excitement and fleeting pleasures, but without much avail. In the meantime the more abundant life of Jesus is within reach of all. Nothing that the world can offer in things material, or things of the mind can satisfy man. Only God can met man's need, and Jesus offers that more abundant life to all who will believe.



". . . IN PRISON, AND YE VISITED ME"

PREVIOUS to his appointment as Director of Correctional Services for Canada, Lt.-Colonel Clinton Eacott (R) spent seven years as chaplain at the Ontario Reformatory, Guelph, Ont., and during that time endeared himself to both staff and inmates. On the Sunday prior to his retirement from active service the Colonel, accompanied by Mrs. Eacott, returned to the reformatory to conduct a service.

This meeting was well-attended by the inmates, when vocal numbers were rendered by Mrs. B. Crichton and Brother W. Fletcher, of the Guelph Corps, accompanied on the piano by John Miller. The Superintendent, Mr. Charles Sanderson, paid a tribute to the service the Colonel and his wife had given, and wished them both well in their retirement.

Both Lt.-Colonel and Mrs. Eacott, in their response, challenged their hearers to choose the right way of life and accept Christ as their Guide and Saviour.

Accompanied by Brigadier and Mrs. S. Williams, the Colonel and his wife visited the Wellington County Jail and the Boys Training School at Guelph, where services were also held.

IN GERMANY

UNTIL officers are appointed from Canada to take over the command of the Hemer Red Shield Centre, Lt.-Colonel and Mrs. Dewsnap (R), who have been assisting at the Soest Centre for the past three years, will be "holding the fort."

They are hoping to re-commence the Sunday evening services in the centre from 7 to 8 p.m. and would be pleased to welcome any members of the community who are interested.

During their temporary command of the centre they will be at your service. They are not strangers in the Hemer Centre, for they have had close links with it from the time of its opening seven years ago.

—The Beaver (Canadian Armed Forces Paper)



THE NEW Divisional Commander of the New Brunswick and P.E.I. Division, Brigadier B. Meakings and Mrs. Meakings, are welcomed at a civic dinner attended by local businessmen, Red Shield representatives, TV, press and radio, etc., of Campbellton and Dalhousie. Mayor W. Walsh and Mrs. Walsh are seen at the head table, as the Brigadier signs the guest book.

NO MAN who is out of focus can project the image of God.

BE A PEPTIMIST

"A PESSIMIST closes an eye, wrinkles up his face, draws up the corners of his mouth and says, 'It can't be done.'"

"An optimist has a face full of sunshine. He beams on you and says, 'It can be done,' and then lets George do it."

"But a peptimist takes off his hat, rolls up his sleeves, goes to it and does it!"

WHO ARE THE SAINTS?

SAINTS, in the New Testament, are the "called of God," "the elect," "the chosen," those who belong to Christ and His people. In this meaning of the word, every Christian is a saint, everyone who truly belongs to Christ and is united to Him by faith. He is one who has been chosen in Christ before the foundation of the world, not because of any merit that belongs to him, nor because of anything that he has done, but simply because he has received and responded to the call of Christ in accordance with the eternal purpose of God.

* * *

The time to be happy is now, the place to be happy is here; the way to be happy is to make other people happy.

THE PRISONER'S DREAM

A MAN sat in the death cell at the Metropolitan Toronto Jail. The date of his execution was fixed, and a Salvation Army officer visited him daily.

At first the prisoner was indifferent to the things of God, then he began to read Christian books and asked for a Bible; he responded to prayer and a change came into his life. Then the day came when he received word that his death sentence was to be transmuted to life imprisonment.

He wrote the following poem:

THE PRISONER'S DREAM

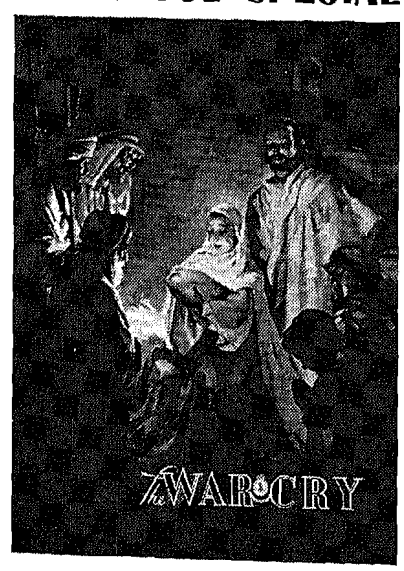
"I am planning a beautiful future,"
A prisoner said one day
As he looked through the bars of his prison
At a sky once hopelessly grey.

"My life began in prison,
My future is all ahead,
I am looking upward and onward,
The past is forever dead.
In front is a world of promise,
And it all belongs to me,
No bondage or bars can hold me,
For in my soul I am forever free.

"This test has brought me a blessing,
It has given me time to think,
It has made me a powerful swimmer,
When I was beginning to sink.
It has given me strength and courage,
And helped me to play the man,
To be worthy of all that life offers,
And rejoice in God's wonderful plan."

Later he wrote: "As I look back upon the wasted years I regret that my faith in the goodness of God's people did not register sooner. On the surface, my present situation must appear somewhat hopeless to others. However, with God's loving help I am confident that a brighter future is in store for me. True happiness can only be achieved in this life through loving the Lord and loving Him each day. My future might well be spent in prison, but I know that I can help others out of darkness, so I am quite content with my lot."

COLOURFUL SPECIAL CHRISTMAS NUMBER



ONE of the most colourful and expert paintings of the Nativity adorns the front page of the Christmas War Cry. Seasonable reading, redolent with the scent of pine-trees and Christmas fare, and, of course, stressing the inner meaning of the Natal season—the birth of the world's Saviour—is found within its pages.

As usual, a human interest story occupies the first two inside pages—an appealing story about the hill-dwellers, followed by stories by Canadian writers, written with Canadian settings.

The Army's new world leader—General Frederick Coutts—provides a pen-gem as his contribution, and leaders in Canada present the Yuletide message in an attractive way.

The Christmas issue is full of interest, and the price remains at fifteen cents, despite rising costs. Order from your nearest Salvation Army centre, or write direct to The Publisher, 471 Jarvis Street, Toronto 5. WHY NOT SEND SOME OVERSEAS IN LIEU OF GREETING CARDS?

NEWS FROM THE FIELD

BIBLE HOLINESS PROCLAIMED

THE first regional holiness meeting for the Mid-Ontario Division was held at Kingston, Ont. The meeting was led by the Divisional Commander, Lt.-Colonel A. Simester, and from the commencement, the presence of the Holy Spirit was felt and blessing attended the ministry of the Word of God as Bible holiness was preached.

What is holiness? Is it possible? Is it practical? were some of the questions dealt with and answered by the three speakers who took part in the meeting. The speakers were Captain L. Pearo (Picton), Captain B. Drake (Tweed) and Captain J. Johnson (Trenton).

The Belleville Songsters (Leader G. Granger) sang: "Our Burden Bearer" and "Is it nothing to you?" A combined band from Belleville and Kingston supplied the music for the night, as well as playing the lovely hymn tune "The Reason."

All this worked together to show to one man his great need, and with the Holy Spirit working upon him he knelt at the mercy-seat, seeking to have that need met by his Saviour.

Others taking part in the meeting were Major B. Bernat and Captain R. Godfrey.

LONDON EAST, ONT. (Captain and Mrs. C. Bradley). Rally day was full of spiritual uplift and enthusiasm, with Captain and Mrs. R. Calvert in charge of the meetings.

On Sunday morning, the brownies, cubs and scouts were in attendance, and the Captain's Bible message was of blessing.

The company meeting was well attended, both in the primary and senior classes. The Captain spoke to the seniors, while Mrs. Calvert told the primary children an interesting story. Each child was given a prize.

A large congregation attended the evening service, when Captain Calvert gave another inspiring message.

* * *

CAMPBELLTON, NEW BRUNSWICK, (Lieutenant and Mrs. D. Perry). A warm welcome was extended to Brigadier and Mrs. Basil Meakings, the new divisional leaders for the New Brunswick and P.E.I. Division, by the comrades and leading businessmen of Campbellton. A welcome supper was held on Saturday night, followed by an open-air meeting and a public welcome meeting in the citadel, conducted by the Youth Secretary, Major R. Chapman. The Home League Secretary, Mrs. E. Love, pledged loyalty to Mrs. Meakings on behalf of the home league members, and Mrs. F. Charlong represented the soldiers, pledging their loyalty and devotion to God and the Army. Miss Sheila Cochrane brought greetings from the young people.

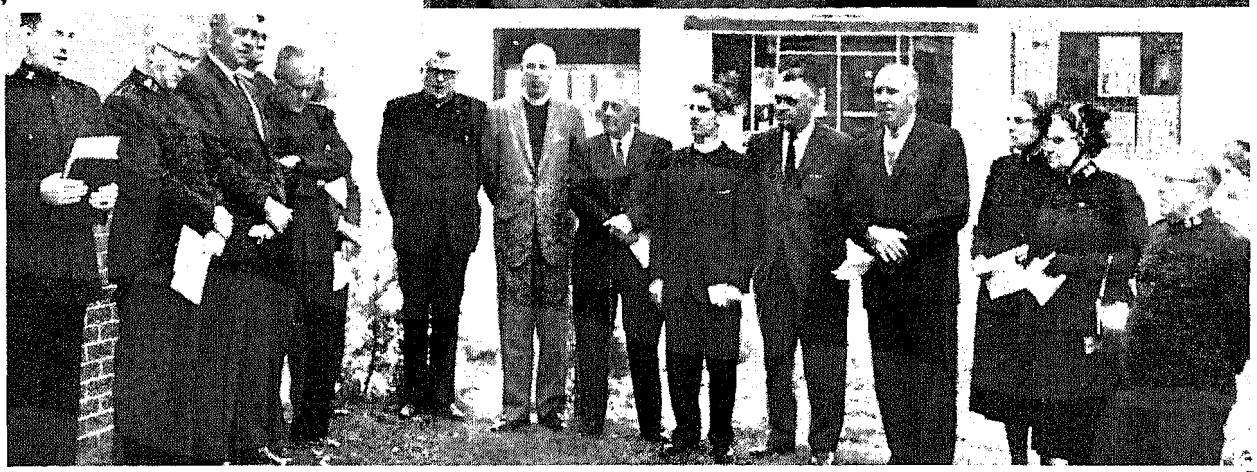
The Brigadier gave an inspiring Bible lesson. The home league served tea to the guests, and Mrs. Meakings spoke to the members.

During the Sunday morning meeting the Brigadier enrolled a senior soldier, and in this meeting both the Brigadier and his wife delivered Bible messages which challenged and inspired all present.

A special "welcome and tribute" dinner was given by the corps, attended by leading business men. Mayor W. Walsh, on behalf of the city, warmly greeted the new leaders. Among those present were representatives of the television station, the press, the professions. The Red Shield chairmen of Campbellton and Dalhousie, with members of their committees, were also present.



MOUNT HAMILTON CORPS will worship in a new citadel on this spot. The Divisional Commander, Lt.-Colonel W. Ross, turns the first sod while the Corps Officers—Majors Dorothy Arnburg and Margaretta Hicks (extreme left and right) look on. Mrs. Lt.-Colonel Ross is next to the flag and the Chancellor, Major L. Titcombe is seen between the Colonel and Bandsman B. Renill. Sergeant-Major C. Moyes is holding the Army flag.





(RIGHT) Young People's Sergeant-Major Bert Morris greets "Spaceman" Lt.-Colonel A. Moulton during rally day at Owen Sound, Ont.

(ABOVE) Re-opening ceremony of the renovated hall at Uxbridge, Ont. (Lieutenant and Mrs. F. Lang). The Lieutenant is at the extreme left, next to the Field Secretary, Colonel C. Knaap, who conducted the ceremony. Others in the photograph are the Red Shield Chairman, Robt. Harris, Rev. G. Dobson, Fr. Andrew Marynen, Rev. Geo. Moore, Councillor A. Tipper, Rev. H. Wright, Hon. Mike Starr; the contractor, Mr. Ken Moore, and the Divisional Commander and Mrs. Lt.-Colonel A. Simester. A former Corps Officer, Sr.-Major H. Majury (R), is at the extreme right, standing next to Mrs. Colonel Knaap.

In The Eternal Homeland



Mrs. J. Stagge, a veteran Salvationist of Earlscourt Corps, Toronto, was born in London, England, in 1882, and soldiered at Faversham Corps. In her teens she wore full uniform, when things were not all easy and bright.

The Stagge family came to Canada in 1912, and joined the Earlscourt Corps. Being an enthusiastic home league worker and songster, the promoted comrade became home league treasurer, and, with her husband (who had been an officer in The Salvation Army until sickness intervened) used her ability as a local officer in this growing corps. Mrs. Stagge served her Lord faithfully, and her motherly care for others in distress and her gracious influence on her family were means of blessing to many.

The funeral service was conducted by the Staff Secretary, Lt.-Colonel A. Dixon, assisted by the Corps Officer, Brigadier H. Honeychurch.

The Staff Secretary was her corps officer at one time, and he paid a tribute to her devotion and concern for the advancement of the Kingdom of God, until illness stopped her activity.

Mrs. Stagge is survived by her husband, Band Reservist J. Stagge, three daughters (who attend the corps)—Mrs. H. Neely (Lynda), Mrs. E. Cornish (Eileen), Mrs. George Russell (Hazel), and Frank Stagge, San Diego, Calif.

* * *

Grandview Corps, Vancouver, B.C., has suffered the loss of another faithful Salvationist of forty-eight years' service in the promotion to Glory of **Retired Bandsman Cecil Emery Wright,** following a short illness.

Bandsman Wright was born in Winnipeg, and, at the early age of fifteen, was the flag sergeant of Winnipeg 8 Corps, which later became Ellice Avenue Corps. He later became the drummer, continuing as such all his banding days in Winnipeg, and in Vancouver, after moving to Grandview Corps in 1946. He retired from active service in 1960, but continued to attend meetings regularly until his illness just two weeks before his promotion to Glory. He was a sterling Salvationist, and supported every effort of the corps. His testimony was always a blessing. He will be greatly missed from his place in the Grandview Corps.

The funeral service was conducted by the Corps Officer, Brigadier P. Gorrie, assisted by Major W. Carey, a life-long friend of the family. Young People's Sergeant-Major Courtney sang a favourite solo, "Beyond the Sunset." Brigadier Gorrie spoke of his many visits to the hospital, and of the repeated assurances of Brother Wright that all was well. Tribute was paid to the memory of this faithful soldier of the cross in the Sunday morning holiness meeting.

Bandsman Wright leaves his widow, who is also a soldier of the corps, his son, Bryon, who is connected with Whalley Corps outpost, and two daughters.

* * *

Jesus Christ did not come to this world just to build an organization, just to hold meetings and raise budgets. He came to build a hard core of committed men in a labor force.—*Dr. Elton Trueblood.*

DIVINE MULTIPLICATION

By Brigadier

Victor Dimond

JESUS came not to be ministered to, but to minister. There is no truer evaluation of His day-to-day activities than that "He went about doing good." Frequently there was placed at His feet, for the ministry of healing, many lame, blind, sick, maimed and dumb people. At times, many thousands were in His presence to hear His words and to witness His miraculous acts of mercy. On one occasion, the pressure had become such that there was no time for eating, and Jesus insisted that His disciples join Him in a time of seclusion and refreshment, a retreat, if you will, so that their needs might be met. By a "sixth sense" the crowd anticipated the place of rendezvous, and again the process of teaching and healing was resumed.

In Mark, chapter six, and Matthew, chapter fifteen, we have similar accounts of what may have been two unrelated events, or indeed, allowing for differences in human reporting, of one and the same occasion. The statistics vary as to the number of people present, the quantity of supplies available, and the baskets of "left-overs" remaining. This is not too important. What is to be noted is that at the end of a very long day (or three days) with Jesus, the people were hungry to the point of exhaustion. Both Jesus and the disciples were aware of the need and their responsibility in regard to it, but how differently they proposed to meet it.

Ill-Advised Counsel

The suggestion of the disciples was so human in its reasoning. "Send them away" was their ill-advised counsel. If such advice had been followed it would have resulted in hardship and distress for many, and possibly even life itself might have been endangered. "It's a desert place" they said, "It's very late; we are destitute of any resources. There are other places to go, and furthermore, where are we to get enough food for such a multitude?"

It was a crisis of supplies. Logistics had failed! How often, when faced with an acute human need, we either do nothing, saying it is an impossible situation, or blandly remark that the solution lies elsewhere than where *we* are!

The response of Jesus to the need was a challenging command to His followers, "Give ye them to eat!" It truly seemed to be unreasonable, if not impossible, to carry out this injunction. Two purposes seemed to be in the mind of the Master. First, He would expose man's abject poverty. There would be left no room for pride of accomplishment on their part, after the demonstration was over. Secondly, he would show what faith in divine resources could do.

Elsewhere in the New Testament is described the visit of Peter and John to the temple, where a lame man sat begging. In response to his plea for alms, Peter said, "Look on us!" Now we are sure these men of God were not exhibitionists. What they implied was "look on Jesus," meaning, "see Jesus in us." As the man looked with great expectation and yearning, divine power was called upon and a notable miracle took place.

One great lesson Jesus wants to urge upon us, before sending people away empty-handed, is to take stock of what we have. "Go and see!" he instructed his followers. What they reported after checking the commissary was ridiculously small, but when placed in the hands of Jesus, how adequate it became; how ample for the needs of all present. "They did all eat and were filled."

In 1 Kings 17:8-16 we find the account of a widow and her son in dire straits and facing actual starvation. The mother is about to put together a final and frugal meal,



anticipating that death from sheer hunger would soon overtake them. The prophet of God appears on this tragic scene and he makes a strange request. "Make a little cake for me *first*," he enjoined. The widow, under the circumstances, might well have replied, "You have a colossal nerve. Here we are about to share our last bit of food, and you want to take it right out of our mouths!" But instead, she instinctively sensed that God was in this man. She obeyed.

We are informed, as the story unfolds, that "the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of God." Great abundance often follows great need when we make a complete commitment of our all to God. So also, at this desert feast of loaves and fishes, we find that many baskets of food remained to be gathered up and shared with others, after their own needs had been satisfied.

"When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources
Our Father's full giving is only begun."—Annie Johnson Flint

Of course, what God really wants is submission and surrender rather than our personal possessions. How often we would offer money, influence, children—anything but self. God wants *you!* God wants *me!* There can be no substitute for that!

A moving story is told of an Indian chief who, after many days of fruitless hunting, found his squaw, papoose and himself still without sustenance. Believing in the "Great Spirit," he implored relief. Laying his prized blanket upon a nearby tree-trunk, he placed upon it his spear and rifle, as an offering, then prayed; but there was no response. Feeling that perhaps a further sacrifice was necessary, he took his most cherished possession, his pony, and tethered it to the tree, again offering his petition. Again he waited, but no visible answer came. Finally, he felt constrained to offer himself to the Great Spirit, and knelt down beside his gifts. We are told that upon opening his eyes, a fleet-footed deer came into view. Quickly taking the rifle, he took aim, and soon all hunger was appeased.

Have you been trying to live by man's way and miserably failed? Have you been offering to God a substitution for self? Do the heavens seem as brass as you cry out in your desperate need? Try God's way. Give *yourself* to Him. Your worldly possessions should also be found on the altar of service. Take stock. Be willing to share. But first of all, give *yourself*. Then see how quickly heaven will respond.

His love has no limits, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth, and giveth, and giveth again.

CHRIST HELPED ME

By a Harbour Light Convert

AT this moment I am thanking God for His wonderful love, His saving and keeping power, and the promises that He never fails to keep.

I am fifty-three years of age, and for the last seven years I have been a follower of my Lord. For twenty-seven preceding years, from the age of nineteen, I served the Devil. Indeed I served him well. I followed him as a smuggler, card cheat, pickpocket, bootlegger, blasphemer and sinner.

I ended this phase of my career broken in body, mind and spirit, a hopeless, drunken alcoholic on skid-row. I had three things to look forward to—jail, a mental institution and death without hope. This was my reward, after twenty-seven years of fear, bitterness, hatred and loneliness, ostracized from home and loved ones, friendless, an outcast from all society, with an uncontrollable and unquenchable thirst for alcohol.

In this hopeless condition I was taken by a friend to the Harbour Light Corps of The Salvation Army. There I saw and heard about the power of God, changing men's lives from the wrecks they once were, renewing their minds, giving them clean hearts and making them new through the Lord Jesus Christ. Here, praise God, I heard the message of salvation. Here I was taught that there was hope for me, even me, if I would open the door of my heart to Christ. Christ would open the door of His love to me, and I could enter through the Door, Jesus Christ, to a full abundant life in Him.

Miracle Performed

Thank God I knelt at the mercy-seat, and when I prayed these words, "God help me," that instant a miracle was performed in my life. I was saved, born again, and the chains of alcoholism were broken, and to this day the thought of alcohol is repulsive to me.

I realize now, that in my prayer "God help me" I was saying to God, "Help me, I can't help myself; save me, I can't save myself; guide me, I can't guide myself" and then and there the Lord answered my prayer.

My fears are now replaced with faith, my bitterness with tenderness toward God and man, my hatred with love, my loneliness with fellowship, and I am reconciled as a Christian with my loved ones. This verse of Scripture I would like to leave with you, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." To God be the glory!

YESTERDAY, TODAY, FOREVER

HE is our hope for ourselves, and for His truth, and for mankind. Men come and go. Leaders, teachers, thinkers, speak and work for a season, and then fall silent and impotent. He abides. They die, but He lives. They are lights kindled, and therefore, sooner or later quenched, but He is the true Light from which they draw all their brightness, and He shines for evermore.—*Alexander McLaren.*